

J. W. Webster

Communications, Subscriptions for the work, and remittance money, should be addressed either to the subscriber, or to **REV. JAMES MARTIN.**

Persons visiting the City, and wishing to pay their subscription, in the absence of the subscriber, pay them to **MR. ANDREW WHITE**, at the old stand, No. 71 State-street, who is authorised to receive money for the Monitor and give receipts.

CHAUNCEY WEBSTER.

Albany, N. Y. June, 1832.

TERMS \$2 00 per annum, payable in advance or at the annual meeting of the Associate Synod.

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. IX.

FEBRUARY, 1833.

NO. 9.

CONTENTS.

	page.		page.
The parts of the Revelation that exhibit the Church in our own time, considered, (continued from page 466,).....	513	A vindication of the Scottish Covenanters, consisting of a Review of the First Series of the Tales of My Landlord, (continued from page 596,).....	557
Reasons for the previous publication of the purpose of marriage,.....	524	Asaad Shidiak,.....	567
On Divine Love, (continued from page 414,)..	537	Obituary,.....	572
An Essay on the imputation of Adam's first sin to his posterity, (continued from p. 482)	549	To Patrons, Agents, &c. see back of cover.	

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls. **JAN VI. 16.**

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH.

ALBANY:
PRINTED AND PUBLISHED BY **CHAUNCEY WEBSTER.**
Two sheets—octavo.

NOTICE TO PATRONS.

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¶ To PATRONS, AGENTS, &c.—As there is to be no meeting of Synod till next October, and as the present volume will be completed in May next, it becomes necessary for us to request subscribers and agents, to forward as much money as they can conveniently, either for the present or any previous volume not already paid, *by mail*, between this time and the 1st of May next, that we may be enabled to meet our engagements with the printer, &c. It is believed unnecessary to urge this matter, to insure a compliance with the above request.

¶ Money may be forwarded, *by mail*, at our risk, and at our expense, where more than \$5.00 is inclosed.

ALBANY, Dec. 1832.

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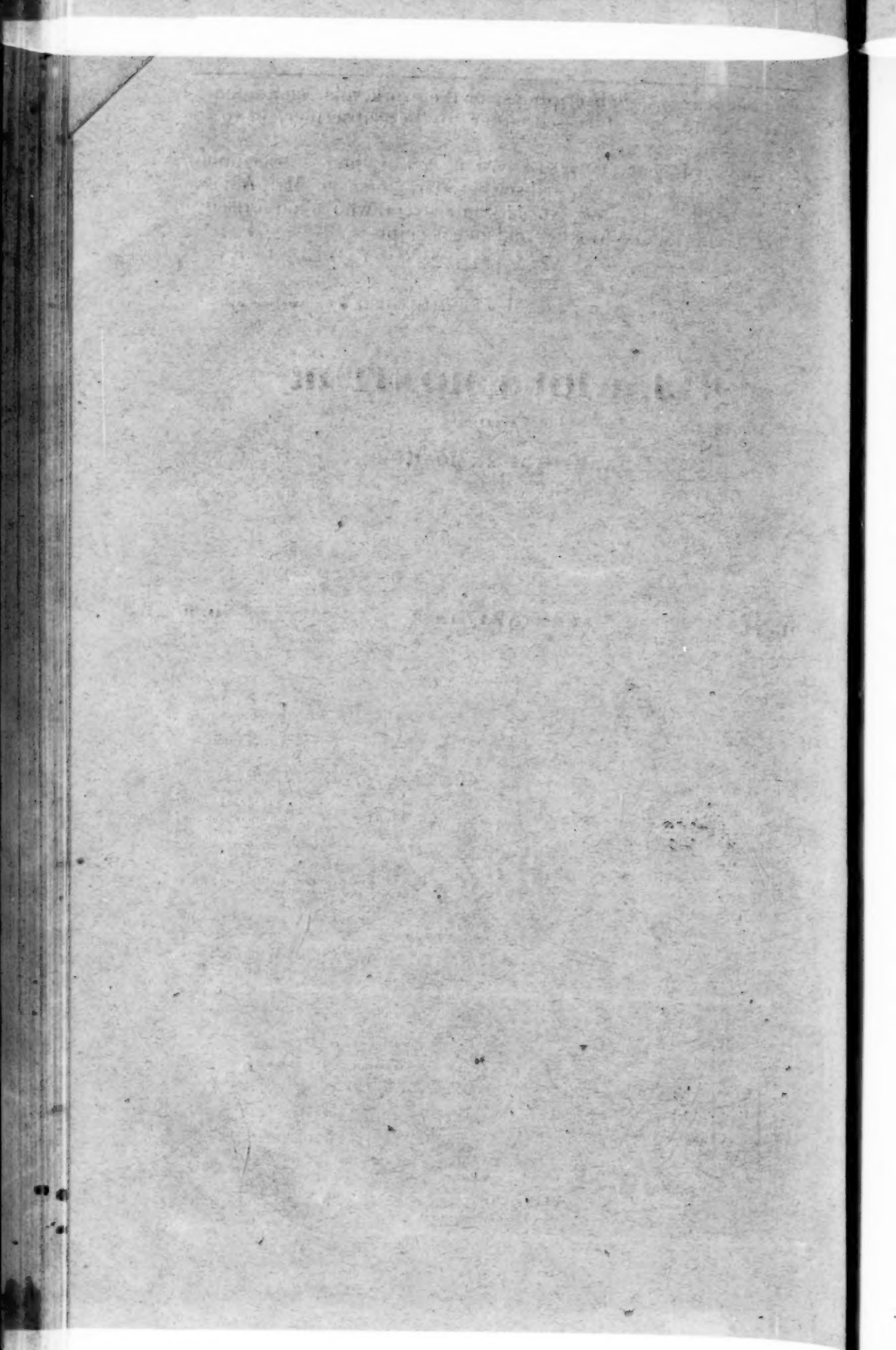
CONTENTS.

	page.		page.
The parts of the Revelation that exhibit the Church in our own time, considered, (continued from page 466,).....	513	A vindication of the Scottish Covenanters, consisting of a Review of the First Series of the Tales of My Landlord, (continued from page 598,).....	557
Reasons for the previous publication of the purpose of marriage,.....	524	Asaad Shidiak,.....	567
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[For the Religious Monitor.]

THE PARTS OF THE REVELATION THAT EXHIBIT THE CHURCH IN OUR OWN TIME, CONSIDERED.

(Continued from page 466.)

WHEN a battle is over, it is common for the commander to speak in commendation of those who behaved with bravery during the action. Christ the Captain of our salvation is doing something very like this. (Rev. ch. xiv. 4, 5.) He is telling how his *sealed ones* behaved themselves, during his long conflict with Anti-Christ, and those who entertain his views and belong to his party. And I was just proceeding to consider the character, which he gives them, when I came to the end of the last paper. This is what I propose to resume now, (ver. 4.) "*These are they that have not defiled themselves with women.*" The meaning is, they did not take part with women in those spiritual adulteries to which they yielded themselves, but they preserved the integrity of their marriage covenant, with the Lord Christ. They had enough of faults besides this, and did frequently many things to provoke their Lord, but still they never went a step after other lovers, nor would indulge their eyes in looking after them. And their Lord in wonderful love and mercy, makes no account here of their failings, but gives them a full character. They would not consent to have any other as their Prophet, to teach them either doctrine, or precept; or as their Priest, to make atonement for them, or intercession before God; or as their King, to rule over them. And although the cup of abomination was often pressed to their very lips, yet they firmly shut their mouths, that they might not let so much as a *drop* in. They would neither "touch, taste nor handle," "they came out from among them." When any woman gave indications of treachery to their Lord, and attempted "to

VOL. IX.

cause divisions, and offences, contrary to the doctrine they had learned," they "lifted up their voice like a trumpet against it"—"they marked such characters and avoided them,"—they were called by a great many bad and ugly names for all this, and had things of very bad name laid to their charge. They were called *hypocrites*, that were no better than other women, for all their pretence to purity. But they were willing to bear all this, because it could neither fix a stain upon their conscience, nor a prejudice in the mind of their Lord against them. This was their confidence. And they were not mistaken in it. For Christ here sets them down for "*virgins*," not in pretence, but in truth. They have not the attire only, and the name, or "*Lamp*," but they have the *oil* in their vessels. They have faithful, honest *hearts* too. Such is his judgment of them. He makes no account of the many grievous things, and hard reports, which in pride, and scorn, their enemies laid against them.—"*These are they which follow the Lamb whithersoever he goeth.*" The former account was negative, this is positive. This is what they *did* do. At a very early period there were bad reports raised against the Lamb, by an adulterous generation. His godhead and manhood were questioned. The perfection, the reality, and even the necessity of his satisfaction to justice, in the room of elect sinners, was disputed. Which was as much as to say, that he was not fit to be the church's head, and husband, at all. The propriety, and sufficiency of that order, which he had set up in his own house, was caviled at. The provision, which he had laid up for his friends, in the plain truth of the gospel, was despised. And, at length, his authority was rejected, and he was thrust out of his own house, and even out of the "city," and obliged to seek shelter in "the wilderness," and even there to flee from place to place. Nevertheless these *sealed*

ones stuck faithfully by him, through all this horrible treatment. And they were the more particular to acknowledge him in all these points of his character, that were misrepresented, or denied, and not merely acknowledge, but personally, and with the sincerity of faith, and warmth of supreme love, they did cleave to him. They said, "surely in the Lord have we righteousness." "To whom shall we go but unto thee, for thou hast the words of eternal life." "Where thou goest we will go, where thou lodgest we will lodge, thy people shall be our people, and thy God shall be our God." "We are persuaded that neither death nor life, &c. shall separate us from the love of God which is in thee." "It is enough if we disciples be as our Lord." "So they two went on together." And these *sealed ones* were severely tried in this, their attachment to the Lamb, and almost on every point of his character, offices, and prerogatives, and every point of truth and duty.—Flattered at one time, and threatened at another, to comply with the adulterous party, sometimes the point would be brought to a very small appearance, and almost invisible, that they might think it nothing at all. At other times great rewards, riches, honour and enjoyment, would be held out as a bribe. And when deception would not do, confiscations, banishments, prisons, tortures, and death, were applied. But even these could not induce them to forsake him, nor to *touch*, or *taste*, or comply in a single point with his enemies. For they still said, "the reproaches of Christ were greater riches than all the treasures of spiritual Egypt."

We are next told that they "*were redeemed from among men.*" By "*men,*" here, I understand the great body of visible professors, who, although they professed to be christians, were but *men*, carnal, unrenewed, hypocritical men; their principles, and motives, and pretended religious affections, were all of men, and not of the Spirit of God. Their conversation was vain, consisting very much of the traditions of the Fathers, and of doctrines, and commandments of men, and of such rites, and pompous ceremonies, and observances, as had the same origin. The term *men* in this book is frequently used to distinguish those that "*are in the flesh,*" from those that are born of the Spirit. In this sense it is used in the 3d verse, "and no *man* could learn that song," and, chap. xv. 8, "no man was able to enter into the temple, &c." and I think it is so used here. But these *sealed ones* were redeemed from among men, and "from

their vain conversation, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." So the term *redeem* does not here refer so much to the transaction between the Father and the Son, in which the latter paid down to divine justice, the price of their redemption, as to the *application* of it, "through sanctification of the Spirit, and the belief of the truth." And this meaning seems to be established by chap. vii. 14. where giving an account of the same party, the Elder says to John, "These are they who came out of great tribulation, and have *washed their robes, and made them white in the blood of the Lamb.*" They used the means, but they were absolutely passive as to that Almighty Power which gave them effect, and which *redeemed* them. This belonged to the Lamb who *sealed* them. When the great body were going down the stream of corruption, and apostacy, these few were rescued. Which thing attested the perfection of his atonement, and the absolute sufficiency of his power, and Spirit, to apply it to those for whom it is designed, in the purpose of the Father, because in the case of these people, *all manner* of opposition was made to their redemption, and carried to the utmost which the cunning craftiness, and the power of men and devils could. Yet it could *not* be hindered. They *were* redeemed completely, and forever. It also attests the supreme excellency, of that gracious principle of spiritual life, which the Spirit implants in the soul by means of the truth, seeing it could live in the midst of such a flood of corruption, and of wicked men, and not only live, but rise superior to it all. It laughed at the gibbet, the torture, and the flame; because it was as far above their reach as the heavens whence it came. It is a principle immortal. It can neither be quenched, nor abated, by such means. Yes, it did the more increase.

It is next stated, that they are "*the first fruits unto God and the Lamb.*" They were but a few, compared with the harvest, that great multitude which no man can number, of all nations, that will be gathered to Christ, in the day of the Millennium; but yet they are a fair specimen of them. The people of the Millenium will not differ from them in their love to Christ, and his truth, and his ordinances: nor in their holy walk, and conversation: nor in their spirit, and disposition, their guileless simplicity, and godly honesty; but only in their number, and in such things as arise out of that. Like

them, they will count every letter of Christ's name, and every word of his mouth to be exceeding precious. They will esteem Christ's smallest things, the jots and tittles, greater far than the greatest of things which men can set in opposition to them. "*And in their mouth was found no guile.*" As their mouths professed, so their hearts believed. When they professed adherence to Christ's cause, it was not with *them* a mere ceremony, in order to have church privileges, or in order to be admitted to the holy ministry: neither did *they* have some secret reserve of some doctrine, or point of order, or of worship, which they considered trifling, and unimportant, or which they meant to oppose the first opportunity. No, nothing like the base and treacherous arts of double dealing, by which the cause of Christ is now betrayed, and the churches are corrupted to the very core. They meant just what the plain import of the terms bore, and neither more nor less "*For they are without fault, before the throne of God.*" This is the highest attestation that can be given to the sincerity of any. They are without fault before his throne, not because personally considered, they had none, nor because they made a *sincere profession*, but because in being sincere, and hearty, in that profession, which they made, they *accepted of Christ* as their righteousness, and depended all on his blood, both for pardon and sanctification. "*They washed their robes in the blood of the Lamb, and made them white, therefore are they before the throne of God, &c.*" (Chap. vii. 14, 15.) This passage, and the whole chap. from the 9th ver. to the end, I take to be a description of this same party. And it exhibits, beyond all doubt, the ground of their acceptance. It serves likewise to point out what it was that kept them from being "*hurt*," and what strengthened them to "*overcome*" the enemy, and survive their "*great tribulation.*"

From this character here given, together with the first part of chap. vii. I would make some observations.

1. This whole representation applies more properly to the individual christians of that period, than to any collective, organized body. There is nothing said, that necessarily implies that they were a society, or church, by themselves; but every thing will apply to individuals; as when they are called "*servants of God.*" (Chap. vii. 3.) "*Virgins.*" (Chap. xiv. 4.) Their being so particularly numbered, shows also that they are counted over individually.

2. The number of them here stated I take

to be symbolical, and not literal. They are called the "*first fruits*" unto God and the Lamb, that is, of the millennial harvest. May not this number also have some reference to the Millennium, and be intended to class them with the people that shall dwell a thousand years in that city which has a gate for each of the Twelve Tribes of Israel, and whose walls have twelve foundations, according to the Twelve Apostles of the Lamb? (Chap. xxi. 12—14.) Viewing the number thus, it describes them as "*built upon the foundation of the Apostles, and Prophets.*" (Eph. ii. 20.) And that foundation was "*Christ.*" (1 Cor. iii. 11.) Christ crucified, in the room of guilty, elect sinners, that he might endure their curse, and that they might have his righteousness, set over to their account. And certainly their "*following the Lamb whithersoever he goeth,*" argues that they were exceedingly in love with this doctrine. For the Lamb was from the first institution of sacrifices, at the foundation of the world, a figure to teach the church this very doctrine, which is now so roundly denied—that Christ was *substituted* in the room of sinners, and had their sins *imputed* to him, for which he suffered unto death. This much is clear as to the doctrinal views of these *sealed ones*, and it is enough, for if they follow out this one consistently, it will lead them *straight* into the whole truth.

3. Their gracious character, and spiritual attainments, do not come by descent to them. For it may be observed of the order in which the tribes are brought forward, that birth, right, and seniority are discarded. Juda is put before Reuben, the eldest, and Gad before Simeon and Levi. Their immediate parents may belong to the opposite party, and so may their children, after all their pains to teach and enforce the truth upon them.

4. We are not to expect that there will be, during the whole of this period, any one church wholly made up of *sealed ones*; but on the contrary, it would seem to be intimated that they will be the smallest part of every body, as twelve thousand would have been of any one of the tribes.

5. Neither may we conclude that any true church is wholly without them. The precise point of progress in defection, at which a true church ceases to be a true church, or whether there be any fixed definite point for all cases, is perhaps, not for man to determine; God seems to have reserved it for his own sovereign power. Yet it is evident that the Lord's people may continue in the communion of a church when they

ought to come out and be separate, and that they sometimes err so long in this particular, that he has to threaten them with the *plagues* that are coming on their community. To make this mere possibility a rule of fellowship, is therefore a great sin, and a great madness—because we may stay in the house to the very moment of its falling, and yet escape with our life, therefore *let us stay!!* Who that has his reason would adopt this proposition? “Whenever we cannot stay without either taking part in corruption, and spiritual adultery, or foregoing the company of Christ, in some of his ordinances, or truths, “let us go forth without the camp bearing his reproach.”

6. These people here described, are altogether averse, and irreconcilable to *human plans*, in the matter of their religion. They conscientiously abstain from setting up ways of their own devising, and they refuse to follow those which are set up by others. This seems to be an unavoidable inference, from their “following Christ,” which is given as describing their whole lives, and all the ways they took. They found upon acquaintance with Christ, that he had planned every thing to their hand, with infinite skill, that in *him* they would be “complete,” “thoroughly furnished for every good word and work,” and that they would have no need of any new thing at all, in order to fellowship with God, through him, or with his people, or to serve him under the full tide of charity, in their day and generation. They had *nothing* to do but to follow *him fully*.

7. They are a people that count it right, and charitable, to stick closely to the truth—any truth of Christ, *EVEN* when it is a controverted *point*—by good and learned men, and by the great body of professors. Yea, at the expense of all earthly things, and earthly relations, and life itself. They count all things but loss, and dung in comparison. This much is clear, from their following the *Lamb whithersoever* he goes. For it is well known, that in that vast and howling wilderness, in which he led the way, every sort of temporal privation was to be encountered, and all sorts of frightful, and horrible things to be met. But “they loved not their *lives* unto the death.” Chap. xii. 11.

3. They are a people engaged, by solemn covenant, to Christ, to be for him, and not another. This much may be learned clearly from their being virgins, and following Christ, and standing with him on the Mount Zion. They were betrothed unto him, or as we would say, the marriage contract was drawn up and signed by both parties, only

the marriage was not publicly solemnized. The apostle says to the Corinthian christians, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” (2 Cor. xi. 2.) They were studious to walk in this covenant with him, while the rest were not so particular, but allowed themselves to be “corrupted from the simplicity that is in Christ,” and thereby as the Apostle evidently implies, to violate their covenant engagements to him.

Now, if these remarks on this passage be well founded, they will admit of an easy application to our own times, showing clearly what is duty, and what is not.

1st. All that doctrine (and there is very much of it,) which will not stand with the sins of an elect world *imputed* to Christ, with his own free consent, by the Father, and his righteousness, consisting of obedience to the precept of the law, and endurance of its penalty *imputed* to them for justification, is clearly condemned. It is not, and cannot be the voice of the Lamb of God, but those “winds” of doctrine which hurt and ruin the souls of men. And to hold fellowship with the men that preach it, either in a stated manner, or occasionally only, is not to follow the Lamb, but to go a whoring after those that have usurped his place. Although it may be said that many of the *sealed* ones may do so, that will make it neither more scriptural nor safe, because, if it be so, they are acting *out* of character, for which they will be corrected. They are disobeying the command of the Lamb, “come out from among them,” &c.

2d. It is no proof, or evidence, at the present time, of a church being spiritually prosperous, and countenanced by the Lamb, that she is very numerous, and that multitudes continue to join her. I am aware that there are such churches as are yearly increasing in great proportion, and that make a great appearance in the statistical table, and that this circumstance weighs heavy in their favour, in the judgment of many. But to make this *any* criterion is attended with extreme danger. We cannot “know either love, or hatred, by all that is before us.” (Eccl. ix. 1.) Wickedness often prospers in appearance, and truth and equity are sometimes fallen in the streets, and there appear none to lift them up. Never has any society, professing religion, had greater prosperity and success, than the *Mother of Harlots*, or can boast with more confidence of it, as a proof of being the true church, than she. And in doing this, she acts much more like a strumpet than a chaste

retiring virgin. We have seen that the *sealed ones*, in every body, are but a small minority, from which it may be gathered that till their time expires, the larger any ecclesiastical body becomes, and the more rapidly it increases, it will generally become the more corrupt, and defiled. And this, upon inquiry, will be found to have been the case, with very few exceptions, ever since that period began.

3d. It is no evidence of love to the Lamb, or to his followers, to make *any thing* which is laid down in the word for the profession, or for the order of the church, matters of *indifference*. And it is still worse to do so, merely because the matters in question are denied by men reputed pious, and learned, or by churches, that may still be accounted churches of Christ. And yet it may be said, in truth, that this thing is carried to so great a length, as to become one of the most prominent features of the religion of the present day. The ordinance of praise, as given in the book of Psalms, has been considered, long ago, as a matter of perfect indifference. The Psalms are allowed to be very good, but other compositions are esteemed just as good. The government of the church is another matter of indifference, in the view of many. Whether it be Presbytery, Episcopacy, or Independency, is no great matter with them, and is not allowed to interfere with ministerial and christian fellowship. And much of the truth has come to be viewed in the same way. And there is scarcely any thing peculiar to the church, which is not by one, or by another, considered a matter of indifference. And while this affords no evidence of love to the Lamb, or christian charity, it gives unequivocal proof that many have defiled themselves with women.

4th. If making matters indifferent, which ought not to be so, detects spiritual whoredom among the pretended followers of Christ, much more must *opposition* do so. It is opposition to speak evil of the way of truth, and reproach them that walk in it. For the way of truth is the way in which the Lamb leads his followers. It is opposition to set up in the church *any thing* which Christ has not set up, and much more when almost *every* thing is made to the model of human fancy. It is surely opposition when those professing to be christians take upon them to new model religious society altogether, as we see done in the interminable societyism of the day.

This account of God's people, as having his name and seal on their foreheads, leaves us to infer that all other professors belong to

another master, hereafter designated as having the mark of the BEAST on their foreheads. Such a division may take many into the latter class, who differ widely in name and circumstances and in some opinions, from its head.

The next part of the book, which seems to me to apply to the church, down to our own time, is the first 7 verses of the 11th chap. The same reasoning that was used to show that the *sealing* period reaches to a time, yet future, might be employed to prove this, and this was in effect done when it was argued that the resurrection of these witnesses, and the fall of the Pope's civil authority, will be about the end of the next century. I shall, without any further proof assume it, and proceed to consider the passage. Ver. 1. *And there was given me a reed like unto a rod, and the Angel stood, saying arise and measure the Temple of God, and the Altar, and them that worship therein.*

This angel is the same that is mentioned in the foregoing chap. ver. 1, and throughout, and is none other than Christ himself taking charge of all the church's affairs, and placing himself between her and danger. That verse gives a description that will answer to none else. Then, the 2d verse describes him with a little book in his hand open—manifestly the same book, which the Lamb took out of the hand of him that sat on the throne, chap. v. 7, and now a *little* book, because a great part of it had been communicated to John and written down—and *open* because now all the seven seals were loosed by the Lamb. This Angel is therefore without doubt, the Lamb. There is a stress laid here upon his attitude—He “*stood*” By this, we are referred back to the position which he took in chap. x. ver. 2, “and, He set his right foot upon the sea, and his left upon the earth.” It is in this position, that he is here introduced. And it is a great and sufficient comfort, and encouragement to the ministry during the present time. For the sea and the earth were now bringing forth the two monstrous and horrible enemies described more fully in chap. xiii., and the whole of human society, was in a state of wicked licentiousness, pride and hatred of the truth, which perfectly corresponded with the bloody disposition of these enemies, (namely, the Beast and False Prophet) so that God's people had every thing to fear; but at that crisis, Christ opportunely appears, setting his feet upon them, where he will continue to stand through the 1260 days, when they shall be completely made his footstool for ever.

Therefore, by this symbolic attitude of standing, and saying "arise and measure," he is in effect saying, "All power is given unto me, both which is in heaven and which is in earth;" "behold I have set before you an open door," and neither earth nor sea shall be able to shut it. "Go ye therefore and measure," &c. The language seems borrowed from Ezek., when the temple is measured in vision, and substantially the same thing is intended here. By the temple here, I understand the church with every thing that pertains to her order and constitution. By the altar, is meant the whole doctrine of Christ crucified. And by those that worship, is intended members in full fellowship. The Reed is a symbol for the word of God, the only infallible rule of faith and practice. And the work of measuring, represents what will be the work of a faithful ministry during all this time. While others are setting up, and taking down in the order and doctrine of the visible church, as will best serve the schemes of proud, ambitious and avaricious backsliders, these here employed with John, are faithfully preaching the whole counsel of God, and bringing every thing in the order of the church and her doctrine and worship, and the life and conduct of her members to the test of the "law and the testimony." This, I take to be so obvious as in a great measure, to supercede elucidation. For it cannot be taken literally. It were absurd to suppose that "worshippers" could be measured by any other Reed than the Old and New Testaments. And if *they* be the Reed, the whole interpretation of the verse fellows of course.

From this verse, let ministers learn—

1st. That it is their duty, to be thoroughly acquainted with their measuring Reed—acquainted with its original language—acquainted with it locally—acquainted with its meaning and connection—and acquainted with its soul refreshing power. Without this, they are not prepared for the duties of a faithful minister in this time.

2d. They are to endeavour to go over the whole ground—declare the whole counsel of God. They are not to keep measuring at the temple, and forget the altar and the worshippers. Neither are they to confine themselves to these latter, and omit the former. They are to bring *every thing* fully and seasonably forward in order to have its dimensions tried. They ought to know that a good heart *cannot* be found separate from a sound head, and the latter ought not to be separate from the former. They

are to preach doctrines practically, and practice doctrinally; without honestly aiming at this, they are not fit for the present time.

3. It is manifest from this symbol that the ministry ought, during this time, to be very *particular*, and very *exact*, in their measurement. "They are to take heed to that which is *commanded*, and neither add any thing to, or diminish ought therefrom." By this symbol they have authority for carrying the application of the word, in matters of ministerial and christian communion to as great *minuteness* as did Moses in the dimensions of the tabernacle, or David or Solomon in those of the temple. And the more minute, so much more respect do they pay to the authority of this Angel, who commands them to "arise and measure." If Moses had said, here Lord is a board somewhat broader, but not quite so high as the pattern, which thou showedst me in the Mount, but it will answer all the purpose just as well. Here is a curtain not precisely according to thy dimensions, but has all the *essentials* of a good curtain, it would be a pity to cast it away. Who would not condemn his arrogance and presumption? And why shall not that minister be condemned, who dares to do precisely the same thing, with respect to the gospel temple, its altar and worshippers? We have greater liberty and boldness granted under this dispensation, but before a man can convince himself, that it lies in putting hand to alter, or modify in things that God has determined in his word, he must have fallen into the snare of the Devil, which is pride, and have taken a large draught from Babel's golden cup. It is not the business of the ministry to *settle* dimensions, or decide what is important or unimportant, but to *TRY* them by the Reed.

Inference 1st. That Christ will have *some* ministers, during all this 1260 days, who will be thus faithful and diligent in measuring.

2d. That their number, and that of their followers may be expected to be small, all comprehended within very measured limits; and as consequences of this, compassed with outward difficulty, poverty and reproaches. But their great comfort is, that Christ is on their side.

[For the Religious Monitor.]

REASONS FOR THE PREVIOUS PUBLICATION OF THE PURPOSE OF MARRIAGE.

THERE are some subjects that lose interest so quickly, that they will not bear a second hearing, and there are others so im-

portant and so interesting, that frequent discussion does not sensibly diminish their power to command attention. The subject of Marriage, may, without much impropriety, be classed with the latter, and therefore, although it has been frequently discussed already, I may venture to make a few brief remarks on it, without great hazard of disgusting the reader. I shall endeavour to set down what I have to say, in distinct propositions, for the more easy apprehension of the reader, which I shall endeavour to illustrate as clearly as I can.

PROPOSITION I. Marriage is a Divine Institution. The reader will understand that I do not mean here any particular contract, or the contract between the parties at all, but marriage, abstractly considered, as set up and appointed to be observed by mankind. Were I to define the contract as it is entered into, by the parties, I would be obliged to call it sometimes, a civil contract, sometimes a political one, and sometimes a religious one, or chiefly so. And were I to say what it *should* be, when entered into, with a due respect unto its end, supreme and subordinate, I would have to give a description of it. But I am not speaking of the contract, but the *appointment* of the marriage contract to obtain among mankind. And that was not made by the authority, or legislative power of either Church or State. I do not believe any one, who reads the Monitor, to be so ignorant, as to pretend such a thing. It was God himself immediately, who instituted it, and appointed it to be observed. (Gen. ii. 18.) Neither was it exclusively for the good either of the State, or the Church, on account of which it might have been styled civil, or ecclesiastical. Its highest end, is the declarative glory of God, as concerned in the Moral Government of the world, and the execution of his eternal counsel.

Next to this, it was for the good of man, in *all* his relations "And the Lord God said, it is not good that man should be alone; I will make him an help meet for him." And this would be *good* for man. It will be allowed, that the covenant of life into which God entered with man, was a great, a good, a marvellous condescension in the great God, to his absolutely dependent creature; but without the institution of marriage, man could not have enjoyed that good—he could not have entered into that covenant, as the Federal Head of the human family. It is a good of great magnitude, to have *society* in the worship of God, and in all spiritual and religious exercise, and marriage was de-

signed to bring that good more fully, and constantly within the reach of man, than it could have been, by the occasional visits of holy angels. It is also a good, though much inferior to the two preceding, to have society in *all* the affairs of this terrestrial life, and for this also, marriage was designed. These considerations of its origin and its end, are sufficient to illustrate the truth of this proposition, that marriage is a Divine Institution. The next proposition follows, as an inference.

PROP. II.—God has not left it subject to human legislation, in any thing appertaining to the right, and orderly constituting of the relation between the parties. This would not consist with infinite wisdom. The very act of institution embraced in it legislation. To a mind so full of light, and a will so perfectly subject to the law of God, as that of Adam in innocence, it was not necessary to give in express terms minute directions. He who had the law of God in his heart was capable of applying general rules with accuracy, and the greatest minuteness. And these were laid before him, in the *good* designed to him by the institution, and in the manner of Eve's formation. But after man had fallen, and became blind by reason of his sin, and depraved, and rebellious in his heart, God in the revelation of his will, which he was pleased to make, lays down his law, on this subject, with great minuteness, and guards it with penalties. I might quote a number of texts in proof of this. The whole 18th chap. of Lev. is in point: to which the reader may turn; where he will find every improper connection in marriage, specified and prohibited. And God calls them "His ordinances, his judgments, and his statutes" (Verses 4 and 5.) He prefaces them with nothing less than his New Covenant Name, by which he would engage us to their observance. "Speak unto the children of Israel, and say unto them, I am the *Lord your God*." (Ver. 2.) He tells the Israelites that such abominable marriages had brought down destruction upon the nations that were before them. (verses 24, 25.) and that if they followed their example the same doom awaited *them*, (ver. 28.) and that any, even the least hateful of those connections, would subject the culprits to excision from the fellowship of the church. (Ver. 29.) In the 20th chap. of the same book, he specifies sundry cases for a civil process, and the punishment to be inflicted, upon conviction, by the magistrate. The 7th precept of the decalogue hath the purity of this Institution expressly for its object.

And when it had been obscured, and corrupted by the traditions, and glosses of the scribes, the Great Prophet of the church, Jesus Christ, sets it again in a clear light. (Mat. v. 28. 31. 32. Mark x. 4—12.) Paul by the direction of the same Spirit of inspiration, gives special instructions on this subject, both respecting the marriage of virgins, and of widows, the last of whom he positively limits in marrying to those making the same profession of religion. (1 Corinth. chap. 7.) And again in 2 Corinth. chap. vi. 14. he repeats this limitation, with application to all, and enforces its observance by the most powerful considerations that can be presented to christian minds. I would multiply passages, but these are sufficient to prove that God has himself legislated on this subject, under both covenants, in other words, that he has not left it subject to *human* legislation, in any thing appertaining to the right, and orderly constituting of the relation. For to suppose any *such* thing left to human wisdom, would be to admit that his legislation was defective, and imperfect, which is blasphemy.

An inference from this proposition is, that wherever the revelation of God's will comes, it is, or ought to be, the Supreme Law on this subject, both in church and state. Another inference is, that we cannot in any capacity be bound by human laws, on this subject, any farther than they agree with God's. If men in power shall dare to "diminish aught therefrom," we dare not, at our peril, be satisfied with the curtailed measure of our obedience. And if they shall presume to "add thereto," we dare not presume to obey their addition.

PROP. III.—God has committed the administration, and execution, of his law on this subject, to *Church and State*, in all ordinary cases. Some times transgressors of this law are so many as to set human tribunals at defiance, as when the greatest part of a nation, or of the world are guilty, then God takes the case into his own hand as we see in the judgment of the Old World, of the cities of the plain, and of the seven nations of Canaan. Sometimes transgression is so hidden as to elude human vigilance, as in case of whoredom, and adultery.—These, therefore, God says "*he will judge.*" (Hebrews xiii. 4.) But for all ordinary cases he has given sufficient power, and authority, to church and state, to maintain his law on this subject. He has given power to the church to take cognizance of the *whole subject*, so far as to explain every precept, and direction, concerning marriage in any

way. To point out their application. To inflict proper censures on her members, who may violate any of these precepts, or be accessory to others in doing it; and also to testify boldly, and faithfully, against the infraction of them by whomsoever, if it were the highest civil officer in the land. John the Baptist said to Herod the king "it is not lawful for thee to have her."—His brother Phillip's wife. In proof that it falls thus wholly under the supervision of the church, I would observe that it might be fairly inferred from the close connection which her purity and prosperity, and indeed her *existence* has with the keeping of God's statutes, and judgments, in regard to marriage. The Lord, by Mal. ii. 15, teaches us that the preservation of these, is an eminent means for raising up "a holy seed in the church," and on the other hand, that if the violation of *any* of them were to become general there could be no church at all. For he who did so was unfit for church fellowship: (Lev. chap. xviii. 29.) It must be therefore, that God has given her this supervision over these statutes, in order to preserve her own existence, which is the first law of nature. But the proof is not confined to this. All that God has said on the subject, he has said it to the church—and to her *first*. It is *all* in the *Bible* which is a *church book*—her *statute book*. It is summarily comprehended in the 7th commandment. Her officers, under both *dispensations*, when infallibly directed by the Holy Ghost, and the Great Head himself, have *exercised* the authority in question. I hold it therefore to be undeniable.

God hath also given authority to the State, so far as to command the observance of these precepts to all the extent that is necessary for preserving the outward and common good of civil society, and to prevent by every proper means in their power, the violation of them, and to punish those who do violate them. This will be so generally admitted as to require no illustration. An inference from this proposition is, that it must be an imperative duty, both in Church and State, in their respective capacities and spheres to *exercise* this authority. For it is a *trust* committed to them, by which they are constituted the guardians of social order, for which they must be responsible to him. Another inference is, that it must be the duty of the private individual, as well as of the public functionary to *watch over* these statutes, and to prevent if possible, the violation of them. And it is manifestly more immediately, the interest of the private

individual to do so, than it is of public men.

PROP. IV.—These two parties, Church and State, have a *right* to know every purpose of marriage a sufficient time before its execution, to prevent it, if it should be illegal. If the preceding proposition is admitted, this one cannot be refused. Because they cannot have the authority there set forth without having authority to judge every purpose of marriage whether it is legal, or not. But this necessarily implies authority to *prevent* the illegal purpose being accomplished, as well as to punish it when executed. For it were both ridiculous, and absurd to assert that the magistrate had authority to punish the incendiary for burning my house to the ground, but none to hinder him from kindling it. Preventive authority must be commensurate with executive. Hence the watchmen that go about the city, and all the officers of vigilance are upon this principle appointed. In many cases executive authority, without preventive, would serve little purpose, because the mischief that is done is irreparable. The punishment of the man, who entices my wife to marry him, is a small matter to me after my peace and comfort is ruined forever. But there is no great need to illustrate this much, because the general principle is admitted, and by most acted on, and even in regard to the purpose of marriage. If goods are to be exported, or imported, the state requires first to know whether they be according to the revenue laws. If the state of a deceased person is to be disposed of, there must first be a notification of it to the public. If a person applies for the benefit of the insolvent act, before he receives it, the application has to be advertised. If a person applies for a divorce, if the other party be not present, it has to be published. If a minister or elder is to be ordained over any particular congregation, even after all the usual investigation into life and doctrine, has been made by the court, there must be a public intimation of it given to the congregation and Churches. and States have most generally signified in some way, their claim to this previous knowledge of the purpose of marriage also. If it were *only in requiring a license* to be taken. Even this implies a right to previous knowledge. The common judgment of mankind, has in all ages given into this claim, so far as to have the celebration of marriage, in a some what public manner, and also in accounting private or secret marriages dishonorable and suspicious. Although many may not have been aware of

it, this proceeds from a tacit conviction, that the public have a right to lay in its objections to the marriage, if any there be. And if the public have a right to lay in objections, it has a right to know a sufficient time before hand to bring them forward. An inference from this is, that this previous knowledge of the purpose of marriage, ought to be given to all to whom it may concern, because for them chiefly it is necessary. To require that some public officer *only* should know it, who is the *least* likely to be concerned, or to suffer any injury from it, is perfectly nugatory, and is to betray the interest of society, and refuse to exercise that salutary power with which God has clothed them. To tell a public officer either in church, or state, is *not* to tell either church, or state, the parties who have this right to know, neither is it so accounted in analogous cases.

Where money, or real estate is at stake, the telling of a public officer would be accounted nothing, unless he tells the public also. If telling a public officer obliged him to announce it to the public, that such persons purposed marriage it would be no greater regard shown to the laws Heaven, than is shown to the pecuniary rights of individuals, when the estate of the deceased is to be settled, and in other similar cases.

Another inference is, that the same *obligation* lies on Church and State, to require this previous knowledge, that lies on them to exercise preventive authority, and that is a moral obligation. If it were merely a *right* to require it, then they might dispense with it as a thing of their own, if they pleased. But the case is different here. They have a right to it, from the parties to be married, only, *because* they owe it to God in duty, who has entrusted them with the administration of his laws. And this obligation to him, is the very foundation of the right. Therefore none can dispense with this previous knowledge without being undutiful to God, and perfidious to society. If a state or nation decree that it will not require it, it only decrees that it will not exercise the authority with which the King of nations has invested it, nor be responsible for the marriage institution in its purity, and in effect says, "Am I my brother's keeper?" When therefore, a magistrate pleads that he is not bound to require this previous knowledge *because he is a magistrate*, it is both as ridiculous and absurd, as if a watchman should say, I am not bound to watch because I am a watchman! The man in his private character, was bound in common with the

rest of society to require it; and now, that he has accepted the call of society to watch over its good order, and pledged himself to be "*a terror to evil doers*," with all the solemnity of an oath, he is *doubly* bound to require it. If he say, that he is not bound, because the state law does not require it, his plea admits the state law to take precedence of the law of God, which undeniably binds him as much to require it, as it does to prevent illegal marriages; and he is implicitly also guilty of "*diminishing some thing from God's command*."

After all, I do not know of any state, that has not signified its right to know the purpose of marriage in some way, and if it be not expressly required, the thing is nevertheless agreeable to the spirit of their laws. It would therefore be a fallacious mode of reasoning to say, that because the state did not expressly require it, therefore it *forbids* magistrates to require this previous knowledge. Let us try it in another case. The state does not require that the parties should be "*equally yoked*," in the scriptural sense, therefore it forbids it! In this case, the fallacy is only more obvious. For although the civil statute does not require it, yet it is not contrary to it, either in letter or spirit. It comes fully up to the measure of the civil statute, and goes farther. If then, a magistrate may not, in all cases, have the express command of the civil statute to require the previous knowledge of the purpose of marriage, he will have at least the countenance of its spirit in so doing.

PROP. V.—It is the *duty* of parties intending marriage, to publish their purpose a sufficient time before hand, to allow all parties concerned, to bring their objections forward if they have any. This is the correlate of the preceding proposition. For if the public have a right to know it, the parties to the purpose are in duty bound to tell it. They owe it as a debt of regard to the public interest. They owe it, also, as a testimony to the truth of God's word, which declares, that "*marriage is honourable in all*." And they who refuse, or neglect to give any previous knowledge of their purpose to the public, say by their actions, that it is *not honorable*, but shameful. They owe it to the fifth commandment. Will any be so bold, as deny that children may conceal their purpose of marriage from their parents, and leave them by stealth without putting dishonour upon them? Where is the parent, who would not sensibly feel this to be a dishonour? The word of God uniformly recognizes in parent's a power to give, or not to give their children in marriage.

For this term *give*, is almost constantly used in reference to marriage. To conceal their purpose, is therefore *more* than dishonour to their parents. It would be this much to a friend; but to parents, it is a robbery of their rights, and it is a denial of their just authority. Perhaps every reader will freely concede all this. Then I demand the same thing as a duty to church and state, for they also, are our farther and mother comprehended in the fifth commandment. And if it is due to natural and immediate parents, because of *their* authority over us, much more must it be due to those, who have still a greater authority over us, and which also includes that of the immediate parents; and where also, the interest at stake is so much greater. Church and state too, as we have already seen, have a *right* to judge every purpose of this kind, and decide whether it is legal or not; in other words, a right to give or not to give in marriage. Therefore, the parties are in duty bound, to tell their purpose in the ear of the civil and religious public. It will not acquit them in the sight of God to tell it in any of those ways, which either church or state authorities may have set up, which are neither *calculated* nor *designed* to acquaint the community, or those whom it *may* chiefly concern. For that is neither more nor less, than to cover the *neglect* of the duty with the pretence of *performing* it, which in *his* view, who judges not according to the appearance, but according to the *truth* can be little else than mocking. Neither can they stand acquitted according to the principles of the Associate Church, concerning civil government, which is briefly this:—to obey the magistrate in all things lawful, according to the Scriptures, but no further; and to witness against every thing which he does contrary to this infallible standard. An inference from this proposition is, that the publication of the purpose of marriage as to the *matter* of it, is *not a thing indifferent*. A thing indifferent may be omitted without omitting any duty, or doing wrong to any. But this publication is a part of "*honor and duty*," which inferiors owe to superiors. Therefore,

PROP. VI.—The neglect of it is a censurable offence by the church, and punishable by the state. Neither of them may *do* it; but on the contrary, they may legislate down this matter altogether, and pour contempt upon it. But that will not shake the foundation of this proposition, nor alter the truth of it. But it will add one evidence more to the ten thousand that *were*, that they are recreant to the trust which

God has committed to them, and are daring to prostrate their authority to mantle up iniquity. It is the duty of the church to censure the neglect of it in any of her own members; and also in any of her members who *countenance* the neglect of it in others. And in so far as a faithful and pointed testimony against it, is censure, she is bound to censure those, who are *not* her members; although they be officers of state, and the highest in the world, they cannot be exempt from this censure. When a member of the church, being at the same time a magistrate, gives countenance to the neglect of it, by marrying persons who have given no previous notice of their purpose to the public, he is more worthy of censure from the church than any other, because he is under a threefold obligation to see that it be done. As a member of civil community, he is bound to see that it be done. In his magisterial capacity, he is also bound, as being "a terror to evil doers" to *require* that it be done, and as a member of Christ's Church, he is bound to see it done as a part of honour and duty due both to church and state. It is likewise the duty of the state to punish the neglect of it, because it sets at defiance their authority to judge of the purpose of marriage before it be executed, and to prevent it, if it be illegal. It must certainly be admitted by all, that whatever militates against the just and lawful authority of the state, must be punishable, otherwise, that authority would be but a dead letter, and the bond that holds society together would be loosed. Accordingly the wisest and best ordered nations and states, *have* made it a punishable offence. If others do not, it is not any proof that they are wiser than their neighbours, but only that their wisest legislators have overlooked this just and salutary precaution. An inference from this proposition is, that when a member of the church, though he should be also a magistrate, has countenanced persons in the neglect of this honor and duty, to their superiors, and refuses to submit to her censure for the same, she must either suspend him from her fellowship in sealing ordinances, or lay the authority with which the Lord Jesus has invested her, at the feet of the offender, in order that he may trample it under foot.

PROP. VII.—When the church censures her member, being a magistrate, for the offence aforesaid, or upon his refusing to submit to it, suspends him from sealing ordinances, she does not go beyond her own line of things, or intrude into the peculiar province of the civil authority. In order to place this in as clear a light as I can, I will

recapitulate a little here. It has been shown that God has delivered to the *church*, his whole mind and will respecting marriage—that she is bound to explain and obey it—to prevent by all proper means, the violation of his ordinance on this head—to censure any of her members who neglect it themselves, or countenance it in others, and to give a bold and pointed testimony against those who are not her members, whatever be their station. Therefore, the *authority* which she exercises in the case in question, is *proper* to her. Again, that respect of the conduct of which she takes cognizance in this case, is *not* the civil or magisterial, abstractly, but the *moral* respect of it only, viz:—His countenancing the parties, whom he marries in a *breach* of the fifth commandment. And it certainly belongs to her, to take cognizance of all conduct, in all *moral* respects. Else let her mouth be shut at once, from speaking a word on the moral law, which she finds in every page of her statute book, the Bible. Again, she does *not* arraign the man at her bar as a *magistrate*, but as her own *member*, as one who has declared publicly, that he was of one mind with her as to every thing in her discipline worship and doctrine. Yea, as one who has solemnly pledged himself before Jesus Christ, and the court acting in his name, to abide by this *very rule*, among others, for disregarding which, he is now called in question, and she hath a right to take him up in this character, and for this profession, and to compare with it, *every action* of his, in all its *moral* respects. Again, the censure which she inflicts, does not affect him in the smallest degree as a magistrate, or as a citizen; but *only* as a church member. She inflicts no pains or penalties, no civil disabilities—nothing, nothing but a spiritual censure, suspending him from sealing ordinances. Now this is the whole of her interference, in the case. There is surely no grasp at power here, foreign to her constitution. The power exercised in all this, I pray that she may grasp, and so firmly hold, as to be able to give a good account of its exercise to her Lord at his coming, who has put it into her hand.

I will now add a remark, or two, by way of conclusion. And first, although the previous publication of the purpose of marriage were "matter and form," a thing indifferent, (which I have shown it is not,) I do not see that the church is under any obligation to surrender it to the state; because if it is indifferent, it has at least nothing contrary to the Moral Law, either in express terms, or by fair construction, and therefore it cannot

stand in the way of any duty of the state functionary, whose duties all lie within the sphere of moral principles; and second, because the state is not the church's Father, and Mother, that she should owe this deference to its authority.

I do not esteem the argument, often used against the continuance of this rule, that it is a *small* matter, (or, is called so,) to be conclusive; because if that *be* the case, it would be just as easy and convenient to observe, and keep it, as to give it up. But I do not like to admit that it is a *small* matter, because unless it can be proved that community has no authority to prevent illegal marriages from taking place, and consequently no right to know of the purpose before hand, which never can be proved, I must consider it to be nothing less than countenancing the parties in a breach of the fifth commandment. The point which the Devil urges men to admit is generally exceedingly small, and like a mathematical point, which cannot be seen by eyes of flesh at all; and they cry it down as a *nothing*. Yet it commences a line of divergence from the right line of duty, which, when it is pursued, is at so great a distance from God, that created minds cannot measure it. The putting down of the publication of the purpose of marriage, reminds me of the way in which a crafty enemy commences a successful attack. He *first kills the sentinels* which are stationed at some distance out from the camp. He then surprises the outposts of the army. Next he forces the trenches, and finally makes a breach in the wall of the city, and enters sword in hand. But had the sentinels lived, and given the alarm, his murderous plans would have been defeated. Shall we be so mad as to kill *with our own hands* this sentinel, *publication*, under the delusive supposition that he does not belong to the city! and is of no use!! I hope not yet.

Wise, and patriotic, deliberative bodies, among whom the Westminster Assembly deservedly holds a place, not the least conspicuous have judged publication to be of importance. They judged it necessary, not only to shew a becoming solicitude in the church for the laws of God and the good of mankind at large, but also for her own preservation, and the uniformity of life and manners among her members, and they judged rightly. And the grounds of their judgment stand so directly under the perceptions of common sense and reason, that sundry ecclesiastical bodies, who have long

since discarded their doctrines of theology, have yet retained this rule in their discipline. The Associate Church owes much to them, under God. She reveres them as fathers who have handed down to her the pure truths of God. Their names will be held in everlasting esteem, and will continue to send forth a pleasing fragrance to the godly, till the last trumpet shall sound. If, then, this matter of publication were nothing but a mere *human enactment*, having for its only foundation sound discretion, it would be only a dutiful respect to our venerable superiors, to have as *good and weighty reasons* for putting it down, as they have given for setting it up.

It would seem to be a hard case also, to construe into agreement with the charity inculcated by the 14th chapter of the Romans, and elsewhere, that *we*, who are conscientious in keeping up this rule, should be *compelled* to drop it, in order to suit the political notions of a few members of the church, who are justices of the peace, or the fastidious delicacy of the young. For let it once be settled, that a member, being a justice, is not in fault for neglecting it, and it will be impossible to convince any other member in the congregation, of common discernment, that any thing but a disgusting partiality could make it a fault in him, and this opinion must spread from one congregation to another, until it pervades the whole, and the rule must go down with a recoil of bitter condemnation on all the judicial procedure that has been ever had upon it, from the beginning. Our stronger brethren ought, therefore, to pause, before they inflict upon us this injury and reproach; and consider whether they can really feel any immorality in observing this rule, which stains their consciences, and whether they could not as safely bear it, as the apostle could the want of flesh or wine.

Will it be argued that we have less need in our times, than formerly, to guard every inlet to vice and immorality? that now community, civil and religious, are so pure and immaculate, that we may relax our vigilance, and safely confide the public interests of the state, and the purity of the church, to youthful inexperience? Surely not, while the sad reverse of all this meets us at every turn, and stares every godly observer in the face. Were this rule discontinued, what class of persons would likely, from present indications, be most gratified by the event? Candour, I think, will acknowledge, that it would not generally be the most godly, and the most acquainted with the corrupt bias of

human nature. And the experience of the church in past ages, will attest, that though they may not always be able to set forth their objections in perspicuous and forcible terms, yet they may not be safely disregarded.

I acknowledge that, in some cases, there might be some difficulty in restoring the rule where it has fallen into disuse ; but it will not bear a question whether it would occasion more difficulty and trouble in the church generally, to acknowledge that its disuse has been a deficiency of respect to good order, and to set honestly about the observance of it in future, or to discontinue it universally. The latter is certain. For there must be other and far weightier reasons brought against it, than have yet been, either spoken or written, before a goodly number can be brought to believe that its discontinuance would be any thing else than a dereliction of regard to the moral law.

May I not hope that the several considerations suggested in this paper, for its continuance, will be fairly weighed, both individually and in the aggregate, and that they will either be allowed to decide, or receive a candid and solid refutation.

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from p. 414.)

CONTEMPLATION II PART II.

WE proceed to contemplate the love of the Father, in giving "his Son to be the propitiation for our sins." The greatness of his love will appear, if we consider, the infinite perfection and felicity of the Father himself, the necessity and excellency of the gift, the relation of the gift to the giver, the manner in which, and the persons for whom, he is given, the ends which the Father proposed, and lastly the sufficiency of the gift to accomplish these ends.

1. Let us contemplate the infinite perfection and felicity of the Father himself. He was blessed in his perfections, and perfect in his blessedness, antecedent to, and independent upon, all the works of his hands. He cannot be made more glorious in holiness, or excellent in majesty. His perfections prevent him from becoming better, and his power secures him from becoming worse. He is independently unchangeable, and eternally blessed in himself. Exalted above all finite comprehension, blessing and praise. He doth not need "any thing, seeing he giveth to all life, and breath, and all things." Thus "man cannot be profitable to God, as he that is wise may be profitable

to himself." "Who hath first given to him, and shall be recompensed to him again ; for of him, and through him, and to him, are all things "

Thus, giving his Son to be the propitiation for our sins, must be resolved into pure, and sovereign love. He doth good because he is good. He loved his people, because he loved them. As there was nothing amiable about them to engage his love, so their misery could not move his pity, else he would have had mercy upon all. Therefore, he saith, "I will have mercy, and will have compassion on whom I will have compassion." "Thou wilt say then, why doth he yet find fault, for who hath resisted his will ?" The apostle resolves the objection : "Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour ?" "O, the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out."

2. Let us consider the necessity of the gift. It is not to be supposed that the Father would give his Son, in such an expensive way, either for the glory of his mercy, or his justice, if it were not necessary. To do so, would lessen the love of the giver, and the value of the gift.

But we are not to understand this, as if God were under an *absolute* necessity to give his Son to be the propitiation for our sins. No. Had he weighed away to his anger against fallen men, as he did against fallen angels, he would have moved in glory ; his throne would have been spotless, and his blessedness perfect, though he had laid them all under a sentence of banishment ; and in their several generations, consigned them to flames. Indeed, we were prisoners to God ; not only held by the arms of power, but by the bars of justice ; in this sense, "bound in affliction and iron." Now he that would "let the oppressed go free," must not do it by mere *force*, for as that would always be impossible, so he must not do it by mere *pity*, for that would be unrighteous. God must not be a loser by our gain. The human nature must not be saved to the dishonour of the divine ; and therefore he that "comes to save us in the name of the Lord," begins at the first article of our captivity, to take off the demands that inflexible justice had upon us. It is true, he is "a Messenger, an Interpreter, One among a thousand, to show unto man his uprightness ;" but when God is "gracious unto us," he puts it upon something else. "Deliver them from going down to the pit, I have

found a ransom." Thus Christ "gave himself a ransom for many." He "redeemed us from the curse of the law, being made a curse for us." Though God's goodness moved him with a design of love to us, he will maintain and declare the glory of his justice. "The Lord is well pleased for his righteousness' sake;" (the essential rectitude of his nature,) "he will magnify the law and make it honourable;" (set it up, make it conspicuous and glorious.) And for this reason he appointed so many sacrifices under the Old Testament. Though they were all proclamations of grace and love, yet they still included a *satisfaction*, and told the people that "without shedding of blood there could be no remission." So that the *necessity* of a satisfaction is not a novel opinion. Christ was "a Lamb slain," (typically) "from the foundation of the world." As saith the apostle, "Whom God hath set forth," (appointed from the beginning,) "to be a propitiation," (a mercy seat,) "through faith in his blood, to declare his righteousness in the remission of sins that are past, through the forbearance of God:" His mercy appears enough in this, for if there is a "remission of sins," it may well be called "the forbearance of God." But, the "declaration," that he makes is of "his righteousness that he may be just, and the justifier of him that believes in Jesus." Thus he proclaimed his name to Moses. "The Lord God, merciful and gracious, forgiving iniquity, transgression and sin: and that will by no means clear the guilty." This last clause seems to raze out all the comfort contained in the preceding, for we are "all guilty before God;" and if such, are "by no means to be cleared." But, the meaning is, there will be a full revenge taken upon the guilt, and a glorious display of mercy to the person. As saith the church, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes" (bruises) "we are healed." "When we read, therefore, the Redeemer's expression in his agony, if it were possible the cup should pass from him, we are not to understand it as if there were any appearance of impossibility in its passing from him, *absolutely* considered; it was very possible, and very easy, that it should wholly pass from him. The meaning seems to be, if it were possible, it might pass from him, without passing to us, which he had a still greater aversion to, than to drinking of it himself.

"The necessity, therefore, to be understood

in this case, is not the necessity of that sacrifice *absolutely*, to the glory of God's justice or goodness, but to our relief. "To declare his righteousness in the remission of sins." So that Caiaphas expressed it, without understanding it: "It was needful that one should die, that the whole people might not be destroyed;" though it was not in itself necessary that one person should show so much mercy to prevent that destruction.* In fine, after Christ had made the *satisfaction*, he declared to the disciples, "Thus it is written, and thus it *behoved* Christ to suffer, and to rise from the dead; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

To say that it limits the sovereignty and grace of God, to affirm that there can be no salvation without the sacrifice of Christ, is quite wrong. God is sovereign, and *can do* whatever he pleases, but is holy and just, and *will do* nothing to the dishonour of these attributes. "A God all mercy, is a God unjust"† "Is God unrighteous, who taketh vengeance? God forbid; for then how shall God judge the world?" Nay, if we should suppose that God would give us salvation without the sacrifice of Christ, as there would have been no satisfaction to justice; there would not have been by far so great a manifestation of mercy. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—"When an earthly prince gives a condemned criminal both a remission and an estate, he shows indeed very great kindness, though at the expense of justice; but if the nature of human justice allowed it, and human pity might go so far, that that prince should sacrifice his son for the criminal, it is plain, this act of love to him would be far greater than giving him both life and fortune, without such expense.‡ To suppose it derogates from the wisdom of God, is extremely absurd; for in the constitution of the person, and whole mediation of Christ, we have the highest display of "the manifold wisdom of God."

Again: It is very daring to ask what God *might* have done, after he hath told us what it *became* him to do. "It became him;" it was worthy of his wisdom to plan, of his love and power to accomplish; "for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Though eternal life

* M'Laurin. † Young. ‡ M'Laurin.

be the gift of God, it is "through Jesus Christ our Lord." "He entered into the holiest of all by *his own blood*, having obtained eternal redemption for us."

Lastly: "If God were to pardon sin without a satisfaction, he would dispense with the law which governs his universal, everlasting kingdom, and consequently tolerate universal, eternal wickedness, confusion and disorder; and then where would be the use of the world, or the law." But this he will not do. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest. This shall be the portion of their cup. *For* the righteous Lord loveth righteousness:" *i. e.* all manner of righteousness, to punish evil, preserve good, and vindicate the glory of his perfections.

Die thou or Justice must; unless some other
Able, and as willing, pay the rigid satisfaction,
Death for death.—*Milton*.

Having thus proved the necessity,—

2. Let us contemplate the *dignity* and *excellency* of the gift.

It is infinitely superior to the whole creation. It is *God's own Son*. "His only begotten Son;" by an eternal, necessary, and ineffable generation. The Socinians and Unitarians deny the eternal Sonship of Christ: And carry it on from his birth to his mission, resurrection from the dead, and exaltation at the Father's right hand. But, "they lie, and do not the truth." There is but *one Sonship*, and that is eternal and divine. The Son himself saith, "The Lord possessed me in the beginning of his ways, before his works of old. When there were no depths, before the mountains were settled: before the hills was I *brought forth*. Then was I by him, as one brought up with him," like a son in the bosom of his father. It is absurd, and trifling with the argument, to affirm that this is spoken in a figure, of the wisdom of God, as an attribute. It is directly affirmed by Christ of himself, who is the personal *Wisdom* of God; the word being the very same in the original which David used, (Psal. li, 5.) for expressing his own *generation*, when he confessed he was *shapen* (brought forth) *in iniquity*. He existed as a distinct, divine person, capable of taking a part, with the Father, in the covenant for our salvation. Saith he, "I was set up, (consecrated,) from everlasting"—He had a nature different from that in which he was born at *Bethlehem*. "His goings, or comings forth, have been of old, from everlasting." A learned critic observes upon this place: "1. The *personal properties*

and natural *unity* of the Father and the Son, are here sufficiently expressed. The *subsistence* of each is complete, though the *nature* of both is but *one*. 2. He, whose comings out are from eternity, cannot be the *Father*, from whom he is eternally coming forth. 3d. The act being only *acting*, not *acted*, does not imply a *derived*, a *divided*, a *caused* nature, or any nature in any respect *different* from the Father's nature."*

Thus, the title Son of God, when attributed to Christ, implies a *sameness of nature*. This may be strongly argued from his being, "the only begotten Son, who was in the bosom of the Father." And he himself saith, "I and my Father are one."—One nature. He is so essentially one with him, that he saith, "He that hath seen me hath seen the Father." "I am in the Father, and the Father in me." He is that Son, who is "the brightness of his glory, and the express character of his substance." Thus it is as clear as day light, that when the title, *Son of God*, is given to Christ; it expresseth his distinction from, and superiority to those, who are sons by creation, adoption, regenerating grace, and even the angels, who, on account of the *dignity* of their nature, are called the *sons of God*. But to which of the angels said he, at any time, "Thou art my Son." Nay, he is their *Creator*, and the *object* of their *worship*. "And if no created spirit can possibly be conceived assuming the nature of another created spirit, (whereas it is supposed Christ could have assumed the nature of angels,) this is no small confirmation of the Divine Sonship of Jesus Christ."

Thus, "God's own Son," is not only an excellent gift, but the *chief gift*. Not only a high manifestation of the Father's love, but the *highest*. All other gifts are creatures, this is the Creator: other gifts are the works of God, this is the Son of God, who is God. And though the Father prepared him a body, (*i. e.* a human nature,) it is not said he gave the human nature, but he gave his Son to assume that nature,— "To be made of a woman, and made a *curse* for us." It is not said that "God," (*i. e.* Christ, who is God,) redeemed the church by the blood of his human nature; but, as that was united to a divine person, it was *by his own blood*. He who made the worlds, purged our sins by *himself*. But we must leave the subject under a veil. For none *perfectly* knew the Father but the Son, or the Son but the Father.

* The true Scripture doctrine of the Holy Trinity, by Mr. Nelson's friend, pp. 84. 87.

3. That we may admire the greatness of the Father's love, with regard to this gift, let us contemplate the *relation* of the gift to the giver; and consequently the mutual *love* that subsists between them. This particular is not to be viewed as *separate* from the preceding, but rather as a farther illustration of it. But we shall contemplate it *distinctly* by itself, on account of its *importance*. Let us begin by contemplating :

1st. The near and intimate *relation* that *subsists* between the Father and the Son. No similitude in nature can be found to express this. Though an earthly father and son partake of the same nature, yet they are not only *distinct*, but *different* persons, *separate* from each other. But the Father and the Son partake of the same *identical* and *numerical* nature. Thus saith the Son himself, I and my Father are *One*. One nature, one essence, one being. The ancient Arians said, that the Son had a divine nature, but it was derived, and thus dependent. The orthodox maintained that the Son possessed the very same *individual, numerical* nature with the Father, because, tho' the persons be *distinct*, the nature is *one*. There is but *one* God. All the texts mentioned in the preceding particular, may be introduced to support this argument.—“He that hath seen the Son, hath seen the Father also.” For, “He is in the Father and the Father in him.” He is that Son who is the *brightness* of the supreme, incomprehensible *glory*; *express image*, the partner, the equal, in an eternal, necessary, unchangeable, and independent Being.

He called the Father his *own proper* Father, (*πατέρα ἰδίον*) thereby “making himself equal with God” as the Jews rightly understood him. John v. 18. He was the Father's *own proper* Son; (*τὸν ἰδίον υἱόν*.) Rom viii. 32. And *the son of himself*; (*τὸν ἑαυτοῦ υἱόν*.) verse 3, in opposition to sons by adoption, spoken of in the context. All the *properties* and prerogatives peculiar to the divine nature, are ascribed, in all their glory, to the Son of God, as well as to the Father. As the eternity of his existence has been proved, so the divine nature, which the Son of God possesseth, carries all its essential perfections along with it.

Self Sufficiency —The Son of the living God, “hath life in himself, as the Father hath life in himself.” *Sovereignty* and *Omnipotence*. “As the Father quickeneth whom he will, so the Son quickens whom he will.” “What things soever the Father doth, these also doth the Son likewise.”

Omniscience. “The Father sheweth him all things that himself doth.” An infinite object is only equal to an infinite nature.—Thus the *relation* between the Father and the Son is most intimate; and without a parallel in universal nature. Though the persons be *distinct*, the nature is *one*.

“If the title *God's own*, or proper Son, signified his being produced by *God* the Father, it would agree to all creatures; it it signified only some imperfect likeness to the nature of the Father, it would agree to all living, and especially to all rational creatures; if it signified only the highest resemblance or likeness to God that any creature has, it might agree to many, since no mere creature can have so much of God, but another might be raised to have as much or more; if it signified his being created immediately by the *Father*, whereas other beings are created by the Son, all other rational creatures might have the same relation to the Father, and would, however, have the same relation to Christ, that *he* hath to God. The name of *God's own proper* Son, therefore, as it is ascribed to Christ, cannot agree to any mere creature.”*

Secondly. Let us contemplate the mutual love subsisting between the Father and the Son. The Scriptures abound in phrases to express the greatness of this love.

Thus saith the Son; “I was by him as one brought up with him. I was daily his delight.” Thus said the Father, both at the baptism and transfiguration of Christ—“This is my beloved Son in whom I am well pleased.” He is called his “dear Son.”—“The Son of the Father in truth and love.” The love of the Father and the Son to each other, is as natural and necessary, as sincere and fervent, as unchangeable and eternal, as the love of each person is to himself. It is *reciprocal* love. There is no love lost between them, as the Father loveth the Son, so the Son makes suitable returns of love; “I have kept my Father's commandments, and abide in his love.”—“I do always those things that please him.” Do but consider this *relation*, and this *love*. The Father did not give a *servant*, but a *Son*. Not a *rebellious*, but an *obedient* Son; one who did always those things that pleased him, and in whom he declared, “I am well pleased,” as has been observed. He did not give a Son out of a “numerous family, (if we dare thus speak, in our diminutive language,) but he gave “the only begotten Son, who is in the bosom of the

* M'Laurin.

Father ;" his darling, his delight. What an act of love is this ! especially if we consider—

4. The *manner* in which he is given ; and that is, " to be the propitiation for our sins." Here it is necessary, First, to explain the propitiation itself : and, Secondly, show who the *people* are, for whom it was made.

First. Let us *settle* the *true sense* and *import* of the character. The original word, *ἱλασμός*, is well enough translated, *propitiation*. It is constantly used by Greek writers, in the sense of *atoning* for crimes, *appeasing* him that is offended by them, *turning* away his displeasure and wrath, and inducing him to forgive.*

Thus the term seems to point directly to the sacrifices of *expiation*, especially those which were of divine appointment among the Jews. We find it repeatedly in the version of the Seventy, where sacrifices of that nature are mentioned. Lev. vi. 6, 7. Numb. v. 8. Ezek. xlv. 27. The rams or other beasts slain, as sacrifices for sins, that these might be forgiven, are said to be rams and sacrifices of *atonement*. Let us consider :

What is *requisite*, and *necessary* unto a true *propitiatory* sacrifice, as distinguished from all other sorts, and as we proceed, show that they are all to be found in the sacrifice of Christ.

1st. A *substitution* of them in the room of the offenders that offered them : they are appointed and interpreted to be in *lieu* of these. Accordingly, the Lord is said to have given the children of *Israel* the blood of the beasts slain in sacrifice upon the altar. (Lev. xvii. 11.) As if he had said, " I admit of their death in your stead, and accept of their lives by way of *commutation*, or *exchange* for what you have forfeited.—Here it is proper to observe, that the *Israelites* were under a *theocracy*. God was their *king* and *law giver*, who gave them two sorts of laws, one *ceremonial* and *ritual*, the other *civil* and *judicial*. The former were enforced with the penalty of *legal uncleanness* (upon account of which a person was debarred from the tabernacle, and separated from the congregation.) The latter were enforced with the penalty of *corporal death*. But the Lord was pleased to dispense with his own laws, and relax the penalties thus far, that the offering of certain sacrifices, which he appointed, should suffice for them, who transgressed : their obligation to endure the penalty, should be hereby dissolved, their *uncleanness* purged, and their forfeited lives

saved. Thus sacrifices were incorporated into the polity of the Jews, as well as made a part of their worship. Thus the Jewish writers tell us, that God in mercy accepted of a sacrifice as a thing *substituted* in the room of the guilty person.* And when any person brought the sacrifice, he was wont to say, "*Let this be my expiation ;*" It is all one, they tell us, as if it had been said, " Let this be in my stead ;" and its life go for mine.† This substitution was partly signified by the rite of laying on of hands. " He shall put his hand upon the head of the offering, and it shall be accepted for him." (Lev. i. 4.) All nations had the same apprehensions of expiatory sacrifices, (however they came by them,) as is proved by Grotius, in his treatise of the satisfaction of Christ.

Thus Christ died as the *surety* and *substitute* of his people. His life was given for their lives, which were forfeited. " It pleased God to make him, who knew no sin, to be sin *for* us, that we might be made the righteousness of God in him." Thus he said himself, " I lay down my life *for* the sheep." " For their sakes, I sanctify (consecrate) myself." Saith the Apostle, " Christ died *for* our sins." " He gave himself *for* our sins." " Christ hath suffered *for* us in the flesh." In fine, saith Christ, " This is my body which is broken *for* you." In all these and many other passages, the preposition in the original is generally believed to import a *substitution*. As it is manifest, it doth in other places, where Christ is said to have suffered the " just *for* the unjust," and in due time to have died "*for* the ungodly," i. e. to have suffered *as* our sponsor, and as being put in our place. So the following words explain it. " Scarcely for a righteous man will one die, yet, peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died *for* us." One observes, ' How plain does the Apostle speak of Christ's suffering for us in the same sense, that one man is said to die for another ? Even according to the meaning of *David*, in that passionate wish for his son *Absalom*, when news was brought him of his death ; ' Would to God I had died for thee, O *Absalom* my son.' "

But the *substitution* of Christ in our room, when he died, is yet more evident, from two other passages in the New Testament, where he is said to have given " himself a

*Outram, p. 274.

†Buxtorff. Lex. in voce Kaphar, 1078.

ransom for all :” and, “ his life a ransom for many :” where the original word translated *ransom*, not only answers to the *Hebrew*, by which the Jews expressed a propitiatory sacrifice, but the preposition is different from what we have in other places, viz: *Avri* ; and is always used to denote *substitution*.* Thus it is used when applied to *things*. We read rendering evil, *for* evil, an eye *for* an eye, a tooth *for* a tooth. And thus it is used when applied to *persons*, as when Christ bids Peter pay a piece of money *for* them two ; and when *Archelaus* is said to have reigned in “ *J*dea in the room of his Father *Herod*.” Thus, it is all clear as the light of the meridian sun, that Christ died, as having undertaken *for* us, and representing our persons.

2d. Another requisite of propitiatory sacrifices, is bearing the guilt of, and the punishment due to, the offender. This is a natural, and necessary consequence of *substitution*. By the *imposition of hands* there was a transferring of guilt in a manner, from the person to the beasts to be sacrificed.

Thus *Aaron* was required to “ lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat.” Namely, by laying his hands on the head, and confessing their sins over him, with prayer to God to remit them.— Thus Christ, by the Father’s appointment, and his own consent, was constituted a surety for us : charged with our guilt, not the *culpable*, but the *penal* guilt, and the punishment due, was transferred to, and inflicted upon him. Thus saith the evangelical prophet, “ surely he hath born our griefs, and carried our sorrows,” “ Though we,” (i. e. the unbelieving Jews) “ did esteem him stricken, smitten of God, and afflicted,” (for his own crimes.) “ But,” (the truth is) “ he was *wounded* for our transgressions, and bruised for our iniquities ; the chastisement of our peace was upon him ; and by his stripes we are healed. All we, like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. He was oppressed and he was afflicted,” (it was exacted of him, and he answered the demand.) “ He was cut off out of the land of the living.” Yea, “ for the transgression of my people, was he stricken.” Correspondent to these words of the prophet, the apostles express themselves. He is not only said to have *given* himself, and to have

been *delivered for our offences*, but to have “ *borne* our sins,” (or taken them up with him,) “ in his own body on the tree :” and to have there “ once suffered for sin, the just *for* the unjust.” He is said to have been “ made sin for us,” (i. e. a sacrifice to bear and expiate our sins,) and to be “ made a curse for us.”

In fine, it is affirmed that, “ he was once offered to *bear the sins* of many,” which must be understood of his bearing them by way of imputation, and of his suffering for them in our stead, as the sacrifice was supposed to do for the sinner. This is evident, as one has observed,† “ from the opposition which follows after the text between Christ’s first appearance, and his second. ‘ He was once offered to bear our sins : But unto them that look for him shall he appear, the second time, without sin unto salvation.’— Why, did he not appear the first time without sin ? Yes certainly, as to any inherent guilt ; what then is the meaning of the opposition, that at his first coming he *bore our sins*, but at his second, he shall appear *without sin unto salvation* ? These words can have no other imaginable sense but this, that at his first coming, he sustained the person of a sinner, and suffered instead. But his second coming shall be upon another account, and he shall appear, not as a sacrifice, but as a judge, to confer eternal life on his followers.”

3d. The last property of propitiatory sacrifices was to appease the offended party, turn away his anger, and thus, free from guilt and procure reconciliation. This is the proper meaning of the original word, as has been observed, and it necessarily follows from the two preceding particulars. If guilt was imputed, and punishment inflicted in lieu of the offenders ; atonement must be made, remission and reconciliation procured. These effects are ascribed to such sacrifices under the Old Testament.

First, with regard to *single* persons. However they might differ on other accounts, they all agreed in this. “ He shall bring his trespass offering unto the Lord, for his sin which he hath sinned,—and the priest shall make an *atonement* for him, concerning his sin.” (Lev. v. 6.)

Secondly, this also was the effect of the sacrifices offered once a year, for all the sins of Israel, on the day, which on this account was called the day of atonement, or *expiation*. “ The priest shall make an *atonement* for all the congregation of the children of Israel, and it shall be forgiven them, for

* Grotius.

† Tillotson, Vol. I p. 484.

it is ignorance." (Numb. xv. 26.) Thus, a real and proper atonement was made by all the sin-offerings under the law, for the Israelites, in the sight of God as their King. Civil and ceremonial guilt was hereby put away, and impunity obtained, i. e. particular persons were not put to death, or forever separated from the congregation; nor the whole body of the people destroyed.—This is expressed by a being *cleansed* from all their sins. (Lev. xvi. 30.) And by *being purged*, (1 Sam. iii. 14.) purified, (Numb. xix. 19.) and *sanctified*. (Lev. viii. 15.) Here it is necessary to observe, that this expiation, this atonement is not a removal of the guilt of moral evil, a being blessed with pardon, and salvation. Many of those people, thus *cleansed, purged, purified* and *sanctified*, perished in unbelief. For saith the apostle, "It is not possible that the blood of bulls and of goats should take away sins." And then he saith "He, (that is Christ,) taketh away the first, that he may establish the second," i. e. he set aside the typical sacrifices and "offered himself" a sacrifice of a sweet smelling savor to God," i. e. in which he smelt a savour of rest. "Christ put away sin," he destroyed and abolished it in regard to its guilt. His blood *cleanseth* from all sin. Hereby we are said to be *purged, washed* and *sanctified*. All these phrases are to be understood in a sacrificial sense. In fine, when "cut off," not "for himself, but for us, he finished transgression, made an end of sin," and "*reconciliation for iniquity*," and "brought in everlasting righteousness." So that, "we receive the atonement by him," and "are reconciled to God by his death."

AN ESSAY

ON THE IMPUTATION OF ADAM'S FIRST SIN TO HIS POSTERITY.

(Continued from page 432.)

That the judge of all the earth would do right, was the firm conviction of Abraham, in relation to the threatened destruction of Sodom. Indeed, injustice is infinitely far from having a place in the character of the Holy One of Israel. "He is a God of truth, without iniquity; just and right is he." No thought, therefore, that would militate against the most perfect justice of God, should ever be entertained for a moment. Every such thought should be banished from the mind with abhorrence and indignation. He, with an infinite knowledge of his own character, says, "I the Lord, am a just God."

And to this declaration every intelligent mind must respond, in the language of the Psalmist, "Justice and judgment are the habitation of thy throne." Accordingly, in maintaining the "imputation of Adam's sin to his posterity," we also maintain, that this imputation is an act of justice on the part of the divine government. For, Jehovah's justice, in this matter, we hold to be clearly vindicated on the ground of the federal representative character, which Adam sustained at the time when the sin, which is declared to be imputed to us, was committed by him. That Adam did really sustain such a character, we have abundantly proved. And now, according to the plan previously proposed, we proceed to prove the imputation of his breach of covenant to his offspring, his representees. A few explanatory remarks, however, must first be made, with the view of presenting the precise point in discussion.

IMPUTATION, according to scriptural usage, denotes a charging, or setting over of something to one's account in a judicial manner; it is simply a *judicial reckoning*, having either sin or righteousness for its subject, and a moral agent for its object. Thus, when God is said "to impute sin" to a person, the meaning is, that, as a Judge, he reckons or accounts that person to be a sinner, and consequently a fit subject of punishment, on account of the sin or sins thus reckoned to him, or placed to his charge. Hence the non-imputation of sin, is equivalent to the pardoning of sin, or the holding of a person guiltless. "Blessed is the man unto whom the Lord imputeth not iniquity." Ps xxxii. 2. Again, when God is said to impute righteousness to a person, (as in Rom. iv. 11.) the meaning is, that he judicially reckons or accounts that person to be righteous and entitled to his favour, in consequence of the righteousness thus reckoned or set down to his account.

Sometimes "to impute," in Scripture, is to charge to the account of persons that which is properly and personally their own, with a view to their injury or benefit, according to the nature of the thing imputed. Thus Shimei said to David, "Let not my lord impute iniquity unto me, for thy servant doth know that I have sinned." And thus, also, the good deed of Phinehas, in executing justice upon Zimri and Cosbi, "was counted," or imputed, "to him for righteousness unto all generations." But according to the more ordinary and theological use of the term, it denotes God's judicial act in charging to the account of persons that, which

is not properly and personally their own, antecedently to such act of imputation. Thus Adam's eating of the forbidden fruit was not the proper, personal act of his descendants, yet the *sin* of that act, as we will endeavor to prove, is imputed to each of them. Neither are those acts of obedience and suffering, which constitute the righteousness of Jesus Christ, the proper, personal acts of believers, yet the Scriptures manifestly teach, that they have that righteousness imputed to them, or placed over to their account; and that God deals with them in the same manner as if they had wrought it out personally by themselves. And when the sins of the church are said to be imputed to Christ, so that "he was made sin for us," it is never imagined that these became really his personal sins, but only, that they became his in law-reckoning, in such a manner as that he was treated as a sinner, having voluntarily assumed those sins with a view to their expiation.

But when God imputes to a person that which is not properly and personally his own, it must not be supposed that he acts arbitrarily in the matter; as if the thing imputed were, in *no sense*, the person's antecedently to the act of imputation. Such procedure would savor of injustice. No imputation of this kind, we believe, ever takes place in the administration of Jehovah's righteous government. The thing imputed, although *not actually*, is nevertheless *virtually*, the person's, before the imputation of it takes place. And there are two ways in which sin may become virtually and legally a person's before imputation, although he had no personal agency in the commission of it; viz: by *suretiship*, and by *representation*. The sins of elect sinners were imputed to the Mediator in virtue of his *suretiship*; that is, having assumed them by a voluntary sponson, they became virtually his, and were accordingly charged to his account, and he was held obligated to endure their punishment. Corresponding to this, Paul, presenting himself as the surety of Onesimus, says to Philemon, "If he hath wronged thee, or oweth thee ought, put that on mine account," or impute it to me. But in relation to the imputation of Adam's sin to his posterity, that imputation takes place, not in virtue of *suretiship*, (for his posterity never stood surety for him,) but in virtue of *representation*. When he, as a representative sinned, all his representees virtually sinned in him. In consequence of this legal connection between him and them, his sin was legally their sin; and it is charged to their

account, not merely as the sin of another, but as the sin of their *own representative*, and in this respect, virtually theirs; and as such, it is *imputed*, or judicially reckoned to them. In the same manner also, does the righteousness of Christ come to be imputed to believers. When he wrought out that righteousness, he was acting in the character of a representative; it was, therefore, virtually and legally their righteousness as soon as it was completed. It is not theirs, however, actually, and so as to enjoy justification before God on the ground of it, until God imputes it to them for this purpose, in the day of their union to Christ by faith. It may, moreover, be proper to remark, that Christ's righteousness is ours, even more than is the sin of Adam, prior to its imputation. For in addition to representation, *faith* also gives us an interest in Emmanuel's righteousness. It appropriates, or takes into possession that righteousness, on the ground of the free grant made of it to sinners in the Gospel. And then God imputes it to the believer, sets it down to his account, (the moment he thus appropriates it by faith,) not indeed as the righteousness of another, with whom he has no connection, but as the righteousness of his representative, and now taken into his possession by an appropriating act of faith; and accordingly, he forthwith issues the sentence of his justification. "Abraham believed God, and it was counted (imputed) to him for righteousness." Rom. iv.

In our present discussion, then, the point to be maintained is, that the sin of Adam is imputed, or judicially charged to the account of all his posterity, not as being their own personal sin, but as being the sin of their legal representative, and moral head, and in this sense, their sin; they being federally united with him, at the time it was committed.

And that this point may be fairly presented, and the subject properly guarded, we would farther remark, that it is only the *first* sin of Adam, and not any of his other sins, for the imputation of which to his posterity we contend; as his representative character ceased with the perpetration of his first offence—the covenant being then broken, the federal relation, which had been constituted between him and his children, was for ever dissolved.

It may also be noticed here, that the distinction, which some make, when treating of this subject, between the *guilt* and *ill-desert* of Adam's sin, is unwarrantable; and then to maintain the imputation of the former, and not of the latter, is unscriptural and absurd.

If the term *guilt* be properly defined, if it be understood in the sense, in which it is unquestionably used in the Westminster Confession of faith and Catechisms, then we are satisfied with the declaration, that "the guilt of Adam's first sin is imputed to his posterity." But to define "guilt," as only denoting a mere *liability*, or *exposure*, or even *obligation to punishment*, is not only to pervert the meaning of that term, as used by the old divines, but also to pervert and corrupt the doctrine of original sin, as taught in the Scriptures, and set forth in all the Confessions of the Reformed churches. The term *guilt* has always, until lately, been understood to signify "obligation to punishment arising out of sin," or, that in sin which obligates to punishment; and what can that be but *ill-desert*? The Reformers distinguished "guilt" into *potential* and *actual*. By the former they intended the "intrinsic demerit of sin," that which is *damnable* in sin, and which can never be separated from sin: By the latter they intended "a judicial ordination to punishment," and which may be separated from sin; a thing that happens in the case of all those who are justified: For, although sin still remains in them, their *actual* guilt is removed, so that there will be no condemnation to them for ever. Now, it is evident, that when the old divines spoke of the *guilt* of Adam's sin being imputed to his posterity, they meant guilt in both of these acceptations, viz: the real demerit of Adam's sin, together with actual obligation to punishment, on account of that demerit. Because, their usual mode of speaking on the subject was, that Adam's *disobedience*, his *sin*, his *transgression*, his *offence*, the *blame of his act*, &c., was imputed to his descendants. And that the term "guilt," is used in this extensive sense in our Confession of faith and catechisms, appears from this, that all mankind are there said to have *sinned in Adam*, and to have *fallen with him in his first transgression*. Besides, how absurd is it, yea, how unjust is it, to represent God as laying men under obligation to suffer punishment, without, at the same time, charging them with any blame-worthiness, ill-desert, or demerit! Mr. Fisher, in his catechism, very properly remarks, that "there can be no condemnation, passed by a righteous judge, where there is no crime." Accordingly, while we deny that the personal act of Adam, in eating the forbidden fruit, is imputed to his posterity, we, at the same time, maintain that the *sin* of that act, its *demerit*, its *guilt*, both *potential* and *actual*, is imputed to every soul of

them; which imputation was virtually made when our first parents transgressed the covenant of God, and is actually made, the moment they are successively brought into existence.

Having made these preliminary statements, we will now advance the contemplated arguments, which go to prove the *imputation of Adam's first sin to his posterity*.

ARGUMENT FIRST.

The fact of Adam's sustaining a representative character at the time he sinned. This fact has been sufficiently proved. A denial of it must betray a reckless disregard of the truth. Why, then, did God invest Adam with such a character? Why did he establish a covenant with him in that character? The whole of that solemn transaction must, indeed, have been a piece of divine mockery, if "the Lord God" did not intend that all Adam's posterity should be implicated in his conduct. Did the representative sin? and shall the representees be held innocent? If God do not impute the sin of the representative to those whom he represented, he must disregard an arrangement of his own making, he must turn his back upon a constitution of his own settling. Justice therefore, to his own character, respect to his own institution, and faithfulness to his own word, all demand of him the imputation of Adam's sin to his posterity. Had Adam performed the stipulated condition, even the enemies of this doctrine would, no doubt, consider it right and proper to have his obedience imputed to all those in whose name he acted. And is it not equally just and proper in God, since he failed in performing that condition, to charge them all with his disobedience? Indeed, for God not to impute Adam's sin to his posterity, would be to overturn all that he did in constituting him their federal representative. Were not the conduct of the representative charged to the account of the represented, his representation would have been no representation! The truth of our doctrine, therefore, is clearly established, from the fact of Adam's representative character.

ARGUMENT SECOND.

The Apostle's declaration, "By one man's disobedience many were made sinners." Rom. v. 10. The context sufficiently shows that the word "many," in that place, denotes the whole posterity of Adam, as was formerly stated. Now, it is not said that they became sinners by the actual commission of sin, nor by the imitation of Adam's sinful conduct, but that they "WERE MADE SINNERS by one man's disobedience." They

are represented as being *passive* in this matter. They were *constituted sinners*, or *set down as sinners*. It is not said, that they made themselves sinners. The Apostle obviously intends that it was God, the righteous Judge, who made or constituted them sinners. But God makes none sinners, in any other way, than by *imputing*, or judicially reckoning sin to them. And the sin imputed, in the case specified, is expressly called "the one man's disobedience." Thus it is plain, that God has constituted all men sinners, has placed them under that denomination, by having charged to their account "the disobedience of one man." And this conclusion, which is so manifest from the Apostle's language, cannot be avoided by saying, as some do, that all that is here meant is, that "God treats men *as if* they were sinners on account of Adam's sin, in subjecting them to temporal death." Because, God is a God of justice, and he never treats any as sinners unless they really be so in the eye of the divine law. And if we say that "God treats men as sinners on account of Adam's sin," a respect to the justice and holiness of God, should also lead us to say, that sin must first be imputed to them, or legally charged to their account. If we overlook this divine imputation, we run ourselves into inextricable difficulties; we dishonor the character of God; we injure the truth of his holy word.—What a perversion of the Apostle's language is it, to maintain as others do, that all he intends by this declaration is, that "men became actual sinners in consequence of Adam's disobedience!" To elicit such a meaning, two important changes must be made in the Apostle's words; the word "by," must be changed into "in consequence of," and the words "were made sinners," into "made themselves sinners;" changes, which the structure of the Apostle's language utterly refuses. Nor is this all, the next clause would also need to be changed, and read, "so in consequence of the obedience of one shall many make themselves actually righteous!" a sentiment at variance with the whole tenor of the Gospel. This latter clause, however, in which the Apostle *does* say, "so by the obedience of one shall many be made righteous," obviously confirms the view we have taken of the former. For is it possible to conceive of any other way in which sinners can be *constituted righteous by Christ's obedience*, except that obedience be imputed to them, or placed over to their account? Without such an imputation, what influence can his obedience have in changing

a sinner's state before God? Without such an imputation, how can his obedience become the sinner's righteousness, in such a manner as to obtain for him, in law, a sentence of justification on the ground of it? Now, the Apostle asserts, that in precisely the same manner in which we are made righteous by Christ's obedience, we were made sinners by Adam's disobedience. His declaration, then, that "by one man's disobedience many were made sinners," most assuredly contains the doctrine of the imputation of Adam's sin to his posterity.

ARGUMENT THIRD.

The condemnation of all men on account of Adam's sin. "The judgment was by one offence to condemnation."—"By the offence of one, judgment came upon all men to condemnation." Rom. v. 16. 18. Here, on the ground of Adam's first offence, all men are represented as being judicially condemned to endure the penalty of the divine law. No other reasonable construction can be put on these words. In our former explication of them, we proved that this was necessarily their meaning. Here, then, we are taught, that Jehovah, the righteous Judge, gives "judgment" against all men; that this judgment involves their "condemnation;" and that all this is grounded upon the single "offence of the one man." Now, who is so blind as not to discover, in this divine procedure, the imputation of Adam's offence to all his seed? Does not this "judgment to condemnation," proceed on the assumption of legal guilt? Would God condemn the guiltless? If then he condemns men on account of Adam's offence, as the Apostle asserts, must he not have viewed them as charged with that offence? But as they never *personally* committed that offence, how can he condemn them as being charged with it, unless it had been *imputed*, or judicially reckoned to them? God's act of condemnation, in this case, most certainly supposes a previous act of imputation. He does not condemn, and then impute, but first imputes, and then condemns. Hence it is utterly inconceivable, how we can maintain with the Apostle, that "by the offence of one, judgment came upon all men to condemnation," and yet deny the imputation of that offence to his posterity. The fact, that the sentence of condemnation spoken of, is not fully executed upon *all*, argues nothing against the fact of *all* having been laid under it, in the first instance. A criminal may be condemned to the gallows, and yet, before the execution of the sentence, obtain a pardon. God reverses this sentence

of condemnation in the case of believers, by pronouncing in their favor a sentence of justification. The righteousness of Christ, being imputed to them, entirely cancels the legal guilt, not only of Adam's offence, which had been committed in their name, and charged to their account, but also of all their own personal offences. Condemnation, therefore, universally precedes justification. And justice requires that condemnation, in all cases, should be preceded by a guilty cause; which guilty cause is expressly called, in the passage referred to, the "one offence" of "the one man." It, therefore, must be regarded as being imputed to as many as have been laid under "the judgment of condemnation," that is to "all men." And the argument is strengthened, when it is considered, that among the "all men" designated, *infants* are included, who are chargeable with no personal offences of their own, having never sinned "after the similitude of Adam's transgression."

(To be Continued.)

A VINDICATION OF THE SCOTTISH COVENANTERS: CONSISTING OF A REVIEW OF THE FIRST SERIES OF THE TALES OF MY LANDLORD.

(Continued from page 498.)

"One conspicuous fault in this tale, lies in its not giving a view of the state of the Presbyterians previous to the time that it commences, and of the sufferings which they had endured from the government. It begins with an account of the assassination of Archbishop Sharp, and of the insurrection of the Presbyterians; but it throws no light upon the causes which drove them to this extremity. Let them have been as fanatical, and violent, and rancorous in their political hatred, as the author represents them, still common justice, not to speak of candor, required that the reader should have been put in possession of those facts which were of an excusatory nature, or which would enable him to judge how far these vices were inherent in the Presbyterian character, and to what degree they were to be imputed to the oppression and cruelty with which they had been treated. The necessity of this, is so exceedingly obvious, that it is difficult to suppress the suspicion, that the information was intentionally kept back. We certainly do consider it as an instance of glaring partiality and injustice;—the more so, as a great proportion of the readers of the work know little more of the history of that time,

beyond what they have found in the introduction to Walter Scott's *Minstrelsy of the Scottish Border*, where it is described by the very elegant periphrasis of 'what is called the "Persecution." It is no apology for this, that the author has, in a general statement, opposed the tyranny of the government, and military violence, to the turbulence and fanaticism of the Covenanters; for he has dwelt upon the latter, and only glanced at the former in a transient manner. What would we think of a writer who should undertake the history of a civil war, without giving the causes which led to it; leaving his readers to collect these from other works, or to guess at them from the hints which he occasionally dropped?—We are not so unreasonable as to require, that our author should have alarmed his readers, by giving a dry narrative of this at the beginning of his work, or by substituting it in place of the interesting description of the wappenschaw. Far from it. But none knows better than he where it could have been introduced with the greatest propriety and effect. Had he only introduced the leading facts in a conversation between Morton and a rational Presbyterian, (if such a personage could have entered into the author's conception,) he might have given a higher tone to his work, and invested his nominal hero with the real character of a patriot, instead of making him a mere every-day person of romance—a puppet alternately agitated by love, and jealousy, and personal resentment, and a vague and feeble wish for fame. The narrative which we are necessitated to give, to supply the author's omission, can be but brief and general.

During *nineteen* long years previous to the insurrection at Bothwell, the Presbyterians of Scotland had smarted under the rod of persecution. Scarcely was Charles II. restored, when the scaffold was dyed with the blood of the noble Marquis of Argyle, who had placed the crown on the king's head, and of James Guthrie, whose loyalty, not of that passive, creeping, senseless kind which cavaliers and tories glory in, but enlightened, tempered, and firm, was proved by his refusing, during the whole period of the interregnum, to acknowledge either the Commonwealth or the Protectorate. The people of Scotland were deeply rooted in their attachment to Presbytery, from a persuasion of its agreeableness to Scripture, from experience of the advantages, religious and civil, which it had produced, from the oaths which they were under to adhere to it, and from the sufferings which they had

endured for their adherence to it, both from the court and from the sectaries of England. Upon the Restoration, a proclamation was sent down to Scotland, in which the king promised to preserve this form of church government in that part of his dominions. But this was merely an artifice, to lull the nation asleep, until the court had gained over or got rid of the principal persons whose opposition they had reason to fear, and to prevent the general remonstrances which otherwise would have been presented, from all parts of the kingdom, against the intended change; for it is beyond all doubt, (whatever ignorance may assert to the contrary,) that there was not then a party in Scotland, worthy of being named, which desired the restoration of Episcopacy upon religious principles. Accordingly, when the parliament met, being packed by the court, and slavishly submissive to all its wishes, it proceeded to declare the king supreme in all causes, ecclesiastical and civil, to devolve upon him the whole right of settling the government of the church, to condemn all resistance to the royal authority, and, at one stroke, to rescind all the parliaments from 1640 to 1650, even those at which his majesty and his father had been present, and all their acts, including many of the most enlightened and salutary which ever passed a Scottish legislature! Thus the liberties of the nation, civil and religious, were laid at the feet of the monarch, and the foundations of all legitimate government shaken. "This (says Bishop Burnet,) was a most extravagant act, and only fit to be concluded after a drunken bout. It shook all possible security for the future, and laid down a most pernicious precedent. It was a mad roaring time, full of extravagance. And no wonder it was so, when *men of affairs were almost perpetually drunk.*" Had not the ancient spirit of Scotland been broken by repeated disasters, and had they not been basely betrayed, the nation would have risen at once, bound this mad crew, and thrown off the degrading yoke which was imposed on them. In the exercise of the powers with which he was invested, the king immediately restored Episcopacy by a royal edict, which was soon after confirmed by another parliament. One principal cause of this revolution, and of all the confusions, horrors, and crimes, which it entailed upon the nation, during twenty-eight years, was the base and unparalleled treachery of Sharp, who, having been sent to London by the Presbyterians to watch over their interests, and supported there by their money, delud-

ed them in his letters by the most solemn assurances of his fidelity, and of the security of their cause, while he had betrayed that cause, and sold himself to their adversaries, and who continued to practice the same consummate hypocrisy, until there was no longer any reason for concealment, and he took possession of the archbishopric of St. Andrews. All the authority, and all the force of government, were henceforth employed almost solely in enforcing subjection to a form of church government, and an order of men, that were odious to the nation. The Solemn League and Covenant, which was regarded with the greatest veneration, and had long been considered as one of the most sacred bonds of security for the national religion and liberties, was declared by statute unlawful, and all the subjects, as well as the king, who had sworn it, were absolved from its obligation; those who were admitted to places of power and trust were obliged explicitly to renounce it, and this renunciation soon came to be exacted from the subjects in general under the heaviest penalties. All ministers who had been admitted to parishes after 1649, were ordered, before a certain day, to receive collation from the bishops, or else to leave their churches. In consequence of this, between three and four hundred of them were constrained to leave their charges, which were filled with men who were in general the very *dregs and refuse of society*. In giving them this character, we use the language, a little softened, of a Bishop, who was at that time in Scotland, and was a writer in support of Episcopacy.—"They were (says he.) generally very mean, and despicable in all respects. They were the worst preachers ever I heard; they were ignorant, to a reproach; and many of them were openly vicious. They were a disgrace to their orders, and to the sacred functions; and were indeed the dregs and refuse of the northern parts. Those of them who arose above contempt or scandal, were men of such violent tempers, that they were as much hated, as the others were despised." Who can wonder that such men were despised and detested? Who but hypocritical infidels, and profligates, and dastardly souls, would have submitted to the ministry of such men, or have abandoned their own ministers, who had been highly respected, and were highly respectable? Accordingly, such of the people as had any sense of religion, or of decorum, and were not slaves to the court, or to deep prejudice, scrupled to hear the curates, and frequented the churches of those Presbyterian ministers who had not yet been

ejected. When this was not in their power, they craved instruction from their ejected pastors, who, considering the relation that had subsisted between them and their flocks as not dissolved, complied with their request, at first privately, and afterwards more publicly. This was the origin of separate meetings and conventicles, against which the vengeance of the government, and of the bishops and their worthless underlings, was now directed.

Laws with penalties, which were gradually increased, were enacted, and every person bearing the king's commission, had the power of executing them. The parliament had granted to the king a standing army, under the pretext of defending Christendom against the Turks, forsooth, but in reality to support his arbitrary government. The soldiers were dispersed in companies, through the non-conforming parishes. The curate read over a catalogue of his parishioners on the Sabbath day, and having marked the names of such as were absent, gave them in to the person who commanded the company, who immediately levied the fines incurred by the absentees. In parishes to which the non-conformists were suspected to repair, the soldiers used to spend the Sabbath in the nearest inn, and when warned by the psalm that public worship was drawing to a close, they sallied out from their cups, placed themselves at the door of the church, told the people, as they came out, like a flock of sheep, and seized as their prey upon such as had wandered from their own parishes.—Ministers who preached at conventicles were, when apprehended, committed to prison, and banished; those who attended their ministry were severely fined, or subjected to corporal punishment. Masters were obliged to enter into bonds that their servants should not attend these meetings, and landlords to come under these engagements for all that lived on their estates. If any dispute arose respecting the fines, the accused person was obliged to travel from the most distant part of the country, and though found innocent, was often obliged to pay, what was called *riding-money*, for defraying the travelling expenses of his accuser, who accompanied him.

Sir James Turner, who commanded a troop which lay at Dumfries in 1666, had distinguished himself by his military exactions and plunder. A small party of his soldiers were one day ordered to a small village in Galloway to bring in one of their victims. While they were treating him in the most inhuman manner, some countrymen

ventured to remonstrate against their cruelty. This was resented by the soldiers, a scuffle ensued, and the soldiers were put to flight. Knowing that this act would draw on them the vengeance of the military, the countrymen, being joined by numbers who could not but applaud their generous interference, disarmed the soldiers who were in the neighborhood, and proceeding quickly to Dumfries, took Sir James Turner prisoner, and dispersed his troops. This incident produced the rising of the Presbyterians in the west of Scotland, which was suppressed at Pentland hills by the king's troops under General Dalziel. How far it was prudent for them to continue in arms, and to brave the fury of the government, in the circumstances in which they were then placed, we shall not judge; but that they were chargeable with rebellion, we will not easily admit. "We leave all those who afterwards thought it lawful to join in the revolution," says a sensible English author, who wrote *Memoirs of the Church of Scotland*, "and in taking arms against the oppression and arbitrary government of King James, to judge, whether these good men had not the same individual reasons, and more, for this Pentland expedition? And it is answer enough to all that shall read these sheets to say, that these men died for that lawful resisting of arbitrary power which has been justified as legal, and acknowledged to be justifiable by the practice and declaration of the respective parliaments of both kingdoms."

An unsuccessful attempt to throw off a tyrannical yoke, serves in general to rivet it more firmly, and to aggravate the sufferings of the oppressed. It was so in the present instance. Besides those who suffered for being engaged in the late insurrection, the non-conformists throughout the kingdom were prosecuted with the greatest rigor. A *bone of contention*, to use the phrase of their arch-persecutor, was thrown in among them by the royal acts of *Indulgence*, as they were called, by which a certain number of the ejected ministers were permitted to preach upon certain conditions, and were confined by twos, like galley-slaves, within their parishes. Upon this, severer laws were enacted against conventicles. To preach at a separate meeting in a private house, subjected the minister to a fine of five thousand merks; if he preached in the fields, his punishment was death and confiscation of property. The fines of those who countenanced these meetings were increased, and were proportioned to their wealth. For example, Sir George Maxwell of Newark, and Sir

George Maxwell of Nether-pollock, were fined in a sum amounting to nearly eight thousand pounds sterling each, in the course of three years, for absence from their parish church, attendance on conventicles and disorderly baptisms. Landlords were now obliged to make it an article in their leases, and masters in their indentures, that their tenants and apprentices should regularly attend the established places of worship. Recourse was at last had to one of the most detestable measures of a tyrannical government. *Letters of intercommuning* were issued against a great number of the most distinguished Presbyterians, including several ladies of rank, by which they were proscribed as rebels, and cut off from all society; a price, amounting in some instances to five hundred pounds, was fixed on their heads, and every person, not excepting their nearest relatives, was prohibited from conversing with them by word or writing, from receiving or harboring them, and from supplying them with meat, drink, clothes, or any of the accommodations or necessities of life, under the pain of being pursued with rigour as guilty of the same crimes with the persons inter-communed. It is to be observed, that the highest crime of those who were thus excluded from the pale of society, was preaching at, or attending field-conventicles. At the same time, the *Highland host* was brought down upon the western counties. Those who have heard of modern Highland hospitality, or been amused with fables of ancient Highland chivalry, can form no idea of the horror produced by the irruption of these *savages*, to the number of ten thousand, armed, besides their accustomed weapons, with spades, shovels and mattocks, and with daggers or dirks made to fasten to the muzzles of their guns, iron shackles for binding their prisoners, and thumb-locks to oblige them to answer the questions that they proposed to them, and to discover their concealed treasure. The rapine and outrage committed by this lawless banditti, often without discrimination of conformists from nonconformists, having obliged the government to order them home, the regular troops were sent to displace them, provided with instructions to proceed with the greatest severity against those who attended conventicles, and headed by officers who had shewn themselves qualified for carrying these instructions into execution.

We cannot give an account of the sufferings which the Presbyterians endured by the execution of these barbarous measures. "They suffered," says an author already

quoted, "extremities that tongue cannot describe, and which heart can hardly conceive of, from the dismal circumstances of hunger, nakedness, and the severity of the climate:—lying in damp caves, and in hollow clefts of the naked rocks, without shelter, covering, fire or food: none durst harbor, entertain, relieve or speak to them, upon pain of death. Many, for venturing to receive them, were forced to fly to them, and several put to death for no other offence; fathers were persecuted for supplying their children, and children for nourishing their parents;—husbands for harboring their wives, and wives for cherishing their own husbands. The ties and obligations of the laws of nature were no defence, but it was made death to perform natural duties; and many suffered death for acts of piety and charity, in cases where human nature could not bear the thoughts of suffering it. To such an extreme was the rage of these persecutors carried." Nor can we give an account of the murders committed under the cloak of justice; the inhuman tortures to which the accused were subjected, to constrain them to bear witness against themselves, their relatives and their brethren, and the barbarity of sounding drums on the scaffold to drown their voices, and of apprehending and punishing those who expressed sympathy for them, or who uttered the prayer, *God comfort you!* The number of prisoners was often so great, that the government could not bring them all to trial. Such of them as escaped execution were transported, or rather sold as slaves, to people desolate and barbarous colonies; the price of a whig was fixed at five pounds; and sometimes they were given away in presents by the judges.

Such was the state of matters at the period when the story before us is supposed to commence. Had the author been obliged to prefix to it a narrative of these transactions, however general, we do not believe that he would have ventured on bringing forward the representation which he has given of the two parties, or that he would have presumed on its meeting with a favorable reception. What person of judgment and candor will condemn the Covenanters, or say that they acted otherwise than it became men of conscience, integrity, and spirit to act? Men who had been betrayed, insulted, harassed, pillaged, and treated in every way like beasts rather than reasonable creatures; and by whom? by a perfidious, profane, profligate junto of atheists and debauchees, who were not fit for governing even a colony of transported felons, aided by a set of church-

men the most despicable and worthless that ever disgraced the habit which they wore, or profaned the sacred function in which they impiously dared to officiate. Were these sufferers the men whom a writer of the nineteenth century would have chosen as the butt of his ridicule, by industriously bringing forward, and aggravating their foibles, and by loading them with follies and vices to which they were utter strangers, while he eagerly sought to shade the cruelties which they endured, and to throw a lustre over the character of their worst persecutors? Who, after contemplating the picture which the genuine history of these times presents, can read without scorn the pitiful complaint, that "the zeal of the conventiclers devoured no small portion of their loyalty, sober sense and good breeding?" We have more respect for him, when with greater courage he avows his sentiments, and bears his testimony against "the envenomed rancor of their political hatred." For then we can tell him boldly in reply, that the government, or rather the political faction usurping the government, which the Presbyterians hated, deserved to be "hated with a perfect hatred." Indignant as we felt at such conduct, we could not prevent our features from relaxing, to hear him exclaim, with affected whining, and glaring self-contradiction—in the language of a tragedy too,

"O, rake not up the ashes of our fathers!"

Your fathers! If you mean the Presbyterians, they acknowledge you not; and if their persecutors, *you* only are to blame for the stirring of those ashes with which time was gradually and slowly covering the memory of their infamous deeds.

If the Presbyterian preachers, and the people, who faithfully and generously adhered to them, after being driven out of society, hunted from place to place, obliged to assemble on mountains, and to seek refuge in the caves and dens of the earth, had unlearned in a great degree the ordinary habits of men, and almost forgotten to speak the common language of their contemporaries; if the scene with which they were daily surrounded had imparted to their minds a high degree of enthusiasm, and even of fierceness; in short, if the picture drawn, by the author, of the more rigid Presbyterians, were just, (which we can by no means admit,) still a faithful and intelligent historian would not only have fairly accounted for this, but would have painted their native sense, worth, and dignity of character, as displaying itself

through the darker and less pleasing, but not uninteresting hue, which peculiar circumstances had for a time impressed upon their features. Who will wonder that some of them should at times have lost command of themselves, and done acts which did not accord with their general conduct and prevailing temper? When the oppression of the times became so indiscriminate, both in point of legal enactment and of actual execution, as to involve many others along with the immediate objects of persecution, and when it assumed so outrageous a form as to irritate all who had any regard for the rights of men, or any abhorrence of tyranny, need we wonder that many persons, who, in point of religious and moral character, were dissimilar to the Covenanters, should have been induced to attend their conventicles, and to take part in their quarrel? Or need we be astonished that instruments should have been found to cut off so furious a persecutor, and a man so universally detested, as archbishop Sharp? Instead of being surprised at the insurrection of the Presbyterians, and the resistance which they made at Drumclog and Bothwell, may we not rather feel astonished that their patience held out so long under such intollerable oppressions? To those who would revive the exploded charge of rebellion, we give the same answer which we made in speaking of the rising at Pentland, and in the words of the same author whom we then quoted: "What a shame is it to us, (says he, addressing the English nation,) and how much to the honor of these persecuted people, that they could thus see the treachery and tyranny of those reigns, when we saw it not; or rather, that they had so much honesty of principle, and obeyed so strictly the dictates of conscience, as to bear their testimony, early, nobly, and gloriously, to the truth of God, and the rights of their country, both civil and religious! while we all, though seeing the same things, and equally convinced of its being right, yet betrayed the cause of liberty and religion, by a sinful silence, and a dreadful cowardice, not joining to help the Lord, or the people of the Lord, against the mighty; sitting still, and seeing our brethren slaughtered and butchered, in defence of their principles, (which our consciences told us, *even then*, were founded on the truth,) and by those tyrants who, we knew, deserved to be rejected both of God and the nation, and whom afterwards we did reject!"

(To be Continued.)

[From the Boston Recorder.]

ASAAD SHIDIAK.

The Missionary Herald for the present month contains evidence apparently conclusive, that Asaad Shidiak, whose character, conversion, and subsequent sufferings, have excited so much interest among the friends of missions in this country, is no longer among the living. Mr. Whiting, in a letter dated at Beyroot, June 20, 1832, gives the following account of an investigation made by Mr. Todd, an English merchant, late of Alexandria, and now of Beyroot.

Mr. Todd had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha, at Acre. He arrived immediately after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends, having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The Pasha readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. T. had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was expected at the camp the next day, after which he would see Mr. Todd again.—At a subsequent interview he informed Mr. T. that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canobeen, or any other convent or building in Mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. T. should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the Pasha so promptly given, was as promptly obeyed by the Emeer; although the latter was evidently mortified, and could not but feel himself reflected upon by the enterprise. Being furnished accordingly with a decade of soldiers, and proper letters to the patriarch, &c., Mr. Todd proceeded directly to the convent of Canobeen, and in the name of the Emeer Besheer demanded Asaad Esb Shidiak. He thought it not im-

probable, that he might meet with opposition and insult; but instead of this, the doors of the convent were thrown open to him; the monks, and even the patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic-struck, and trembled; as though conscious that the blood of the righteous was found on their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. T. that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it.

The preceding statement suggests the following remarks:

1. The evidence of Asaad's death, if it is not rendered entirely conclusive, is certainly much augmented by this investigation. This evidence may be briefly stated under the following particulars. (1.) His absence from the place where he is known to have been long confined. (2.) The known desire of those who had him completely in their power, that he should be dead, in connection with the fact that their known character is such as to have presented no moral difficulties in the way of effecting his death. (3.) Even if no direct and violent measures were resorted to, by way of hastening his death, the improbability of his surviving, without a miracle, six or seven years of confinement and suffering, such as he endured at least during the period in which we had any certain knowledge of his situation.—(4.) The concurrent testimony of all in the vicinity of Canobeen, who were interrogated by Mr. Todd, and the impression made upon his mind by the looks and manner of those especially who were in the convent, when authoritative inquisition was made for their prisoner. These persons unquestionably knew whether the man was alive or dead; and if he were alive, they were under every inducement which extreme consternation and terror could create, to deliver him up.—(5.) The unhesitating manner in which the Emeer Besheer declared to Ibrahim Pasha, when interrogated on the subject, that the man was dead. (6.) The testimony of a European physician lately in the service of Abdallah Pasha, that the pasha told him, "he had intended to liberate Asaad, but that the Emeer Besheer had poisoned him!"

2. Equally strong, at least, is the evidence

that no change in Asaad's principles took place during his confinement, and that he continued, to the very last, firm and faithful in his adherence to the truth for which he suffered. Had he returned to the Romish faith, the fact could have been proved; his enemies had great facilities and powerful motives for proving it. *But it never was proved. There is the most satisfactory reason for believing that Asaad Shidiak, "endured unto the end," and is "SAVED."*

This consideration will comfort the hearts of all his Christian brethren throughout the world, who have sympathised in his extraordinary sufferings. To his and our covenant God, whose astonishing grace sustained him, be all the glory for ever.

3. Although this enterprise, has not resulted in the discovery and release of our persecuted brother, (of which result we had indeed but very faint hopes,) yet we doubt not it will be productive of good in various ways. Good in fact, has resulted from it already. The Maronite patriarch has been taught this salutary lesson, that his power to persecute and kill the people of God because they will read the Bible, and refuse to worship images and pray to the dead, has a limit. His authority has been trampled upon in the sight, as it were, of all his people, and of all Syria: and it is now, in effect, proclaimed throughout all Mount Lebanon, by the highest authority in the country, that under the new government, (which at present seems likely to be established in Syria,) religious persecution will not be tolerated. The people, we trust, will now dare to receive the Holy Scriptures, to think for themselves, and serve God as their own consciences, and not as their priests or patriarchs shall dictate. Mr. Todd saw among the people every where on his return, the most unequivocal tokens of joy at the humiliation of the patriarch.

The Journal of Mr. Todd has been received at the Missionary Rooms and will appear in the next Herald. Mr. Bird has been requested to prepare a Memoir of Asaad, if convinced of his death, for publication in this country. The editors of the Herald give the following brief but interesting sketch of his history and sufferings.

ASAAD SHIDIAK was born about the year 1797, in a district a little north of Beyroot. His family belonged to the Maronite church, a papal sect on Mount Lebanon. At the age of sixteen, he entered one of the Romish colleges of Syria, and spent a year and a half in studying Arabic and Syriac, logic and theology. After this he passed two

years teaching theology to the monks of a convent, in a place five miles southeast of Beyroot, and then became secretary to the Maronite patriarch. At length, he fell under the suspicions of the Emeer Besheer; who commanded the patriarch to dismiss him from his service. Being thus cut off from employment by those who ought to have befriended him, Asaad applied to the Rev. Jonas King, then in Syria, for employment as instructor in Syriac, and was accepted.—While he was fond of engaging Mr. King in argumentative conversations for the purpose of proving him in error, he read the word of God with great diligence and interest. What finally decided his mind in favor of the truth, was an effort he made to answer Mr. King's farewell letter to his friends in Syria, in which the Scriptures are arrayed against the errors of the Romish church. His understanding and heart were overcome, and he ceased to be a controversialist, and became an inquirer after the truth. His vigorous and active mind was alive to the subject. He often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquility of mind was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the missionaries in my views, and therefore do not please them.—My own countrymen are in so much error that I cannot please them. God I have no reason to think I please; nor do I please myself. What shall I do?" This was in the year 1826.

In the early part of 1827, he went home to his friends, and then made a visit to the patriarch of the Maronites at Der Alma. Here he had many discussions with the patriarch and the priests, constantly appealing to the Scriptures, and finally proposed that the Gospel should be regularly preached by himself and others to the Maronite people. The result was, that he encountered great opposition, and finally was deprived of all his copies of the word of God, and regarded and treated as a heretic.

Two days, after being thus denied the use of the Scriptures, he wrote to Mr. Bird in the following manner.

"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor

things to come, nor height, nor depth, nor riches, nor honor, nor dignity, nor office, nor any thing in creation, may separate me from his love."

Finding the wrath and cruelty of his persecutors increased by the daily discussions in which he was engaged, he resolved to leave them; and about midnight, on the 1st of March, 1827, committing himself to the protection of God, he fled from the convent, and went to the missionaries at Beyroot.

He was followed by his brother, and finally by his mother, with earnest intreaties not to disgrace their family by any further connection with the missionaries. To pacify them, he finally consented to visit his paternal home. He had not been there long, however, before he was taken by force, and imprisoned by the patriarch. His prison-house was at Canobeen, the convent explored by Mr. Todd, and he was kept in close confinement, and for a time he was beaten daily. It was required of him in the most threatening manner, to surrender his conscience to the Roman Catholic Church, and bless all whom she blessed, and curse all whom she cursed. He replied, "It has been said by the mouth of the Holy One, *'Bless and curse not.'*" After other similar conversations, they reviled him, and spurned him away from their sight, and began to meditate measures of violence against him.

Though strictly confined, he does not seem to have been uniformly chained, and twice he attempted to escape. On the last occasion he was loaded with irons, cast into a dark filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation, till he was near death. He was then left in his misery, his bed a thin flag mat, his covering only his common clothes. The door of his prison was filled with stones and mortar, and his food was a scanty portion of bread and water. In this loathsome dungeon, to which there was no access except a small loop-hole through which they passed his food, he lay for several days.—The heart of a priest was at length moved with pity, and he obtained permission to open the door, and take off the irons from the suffering man.

Only a small part of the interesting facts in his history have been referred to, in the preceding outline of his life. In view of the whole, his faith and constancy would appear admirable. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most ab-

ject and suffering condition, to the coarse insults of a misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and if our information concerning him be correct, he died a martyr, and his memory will be blessed.

For some further particulars respecting the conversion and imprisonment of this individual, the reader is referred to Vol. 3. pp. 345. 442, of this work.

OBITUARY.

DIED, August 9th, 1832, in the 75th year of his age, near Xenia, Greene county, Ohio, Mr. JAMES BAIN, for many years an Elder of the Associate Congregation of Sugar Creek; and in many respects a useful member of society. Mr. Bain was a native of Scotland, born (if rightly recollected) in, or near Perth, and intimately acquainted with Doct. Pringle, with whom, and other respectable ministers of the Associate Church of Scotland, he kept up a correspondence after his emigration to the United States. After his arrival in this country he resided for several years in Guinston, York county, Pa., under the pastoral care of the Rev Mr. Clarkson. From that place he removed to Kentucky, and was a principal means of obtaining the settlement of two ministers of the Associate Church in that State. In answer to the petition of Mr. Bain, and others, Messrs. Armstsong and Fulton were missioned from the Associate Synod, of Scotland, to Kentucky, at which place they arrived some time before the year 1800, and constituted what was then called the Kentucky, since, the Miami Presbytery. From Kentucky he again removed, with Mr. Armstrong and the greater part of the Congregation, to Greene county, Ohio; where he continued till the time of his death. He officiated for many years as Clerk of the Presbytery, for which business he was peculiarly well qualified. He also travelled repeatedly between two and four hundred miles to attend the meetings of the Synod; and it is no disparagement to other elders who sat in Synod with him, to say that the services of none of them were more highly appreciated. His speeches were not frequent, but were always listened to with the greatest attention; and he was often placed on committees having the consideration of the most important and difficult questions. Some of the ablest ministers have confessed his services to have been more valuable at particular meetings, than those of any

other in attendance, whether minister or elder. Mr. Bain was of a sanguine disposition, and whatever were the blemishes of his character, they were such as are almost inseparable from a disposition of this kind. His good opinions of men, and his expectations might sometimes exceed the truth, and lead into the mistakes incident to such misapprehensions; but he was himself aware of this trait in his character, and watched against what was dangerous in it. He avoided forming his judgment of things under the impulses of the moment; and never suffered himself to be carried away by visionary schemes. He was well established in the principles of his profession. He knew the truth, he knew what had been done and suffered in former ages to maintain it; he knew the value of it from his own experience; and the interests of the cause of God in general, and particularly of the Associate Church, lay continually near to his heart. There are few whose motto might, with more propriety, be expressed in those words of the sweet Psalmist of Israel, *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth*. Him, and another gone before him, with both of whom the writer of this obituary has often taken sweet counsel in the worship of God, and in the oversight of his church, he would particularly characterize as *good friends* of the ministers of Christ. It is a rare thing to find one who understands how to be a discreet, and valuable friend to another, of whose peculiar business and trials he has no experience. For this reason ministers may have many well-wishers, and yet may look around them in vain for a friend and companion, with whom they can take counsel, and have fellowship in their peculiar work as ministers. Mr. Bain, by much association with ministers of the gospel had acquired knowledge of the nature and difficulties of their work; and he understood well how to give counsel without arrogance, reproof without unkindness, and encouragement without flattery. And though his knowledge and experience in divine things placed him, in a great measure, above the reach of the instructions of many called to be teachers, he was not supercilious, or assuming, but could sit at the feet of the youngest disciple to learn. He was not so selfish as only to regard his own profit; he could be well satisfied with the ministrations of the weak, provided they were acceptable and profitable to others. His only ambition was to be an instrument of good to the church in whatever way seemed best to his master. If his su-

perior attainments sometimes provoked the envy of his inferiors, he had sufficient self-denial, and humility, to overlook it, or to withdraw peaceably from its influence. He sought not to build up himself but the kingdom of Jesus Christ, and was willing to be any thing, or nothing, according as this end might be best promoted. He was much given to meditation, and to prayer, but had nothing of that abstraction and gloom, which many regard as inseparable from a life so spent. On the contrary, he was remarkably social and pleasant. His conversation was mostly of religious things, but had nothing forbidding in its character. He spake of divine doctrines neither as one tasking himself to that in which he had no pleasure, nor as one whose disposition had imbibed nothing of their spirit, but as one whose life was in them and whose soul was conformed to them. The consequence was that his society was peculiarly agreeable, and profitable to the young, and no doubt many of them in his neighbourhood, a large proportion of whom are professors, will long remember him as a friend and a father in Christ.

Mr. Bain was not rich in the world, but he was rich in faith, rich in good will, rich in hospitality, rich in good works, according to his means, and beyond them. He had nothing but a common education, yet had learned to express himself with an uncommon force of thought, and accuracy of language. He was a valuable assistant to some others in their literary labours, and several productions of his pen have been published, both in this country and in Scotland. His situation, however, prevented his devoting much time in this way. His gifts have not been treasured up in books for the use of future ages, but were diligently and wisely laid out for his master's use while he lived.

The following account of his last moments is extracted from a letter received from an intimate, and much esteemed friend of the deceased.

"Our old and much esteemed friend, Mr. James Bain has been called to his rest. He died Aug. 9th, after a lingering illness of about three months. He died as he had lived, as a Christian. During his protracted illness, not a murmur was heard to escape from his lips. He was often cheerful and interesting in conversation, and never ceased to take a deep interest in the prosperity of the church at large; but more particularly of the Secession cause. All who visited him were, or ought to have been, edified by his conversation, and the example set by his patience and resignation to the divine will.

Not a doubt, or fear of his interest in Christ, ever seemed to harass him, but peacefully and calmly he awaited the final summons, retaining his senses, and his hopes, as well as the use of his speech, until a few minutes before his last. Many reflections of a solemn and profitable nature are suggested by this event, which has deprived our church of one of its fathers and pillars. An attempt to draw his character, would, to one who knew his worth, as you do, be altogether unnecessary."

The following are extracts from a letter received from Mr. Bain, which if not the last, must have been among the last of his writing, as it is dated May 20th, 1832, about the time when he was seized with his last illness. These extracts will show the justice of the preceding remarks.

"Yours by favour of Mr. W. came safely to hand. Previous to this I had written last, but I will not complain for two reasons. I know you have much writing to do, and that it is confining and unfavourable to your health. Another reason is, that I write so seldom, and have become so reluctant to use the pen that I am far in arrears with correspondents; and you know when a man is either unable, or unwilling to pay his debts, he seldom makes the attempt. Besides this, I have to plead the infirmities of old age, and still more the ravages of disease;—nothing now is left, but a remnant of what I was. * * * I think I know something of mercy, and of judgment too; but goodness and mercy ought to be the burden of my song; goodness and mercy have followed me through life, and never more so than in my late affliction. With a few exceptions, I may safely say, this was the only personal affliction I ever experienced through a long period of seventy-four years. Perhaps you have heard of Mr. Bigger's death. He has got the start of me,—was called off very suddenly of a few days' illness. * * *

"I was much disappointed in not meeting you at Synod. I am doubtful you will have some troublesome work at the ensuing meeting. I sincerely wish the question on publication, and marriage by license was at rest, but I do not expect to see it in my day. * *

"I feel much interest in the excitement now prevailing in the General Assembly. The leaven of the new school divinity has been long in operation, and has in some measure pervaded the whole lump. How it is to be purged out,—when, or by what means, time only can unfold. I hope there is a goodly number of choice spirits awaking from their slumbers, endeavouring to arouse others. But whether they will increase to a majority,

with energy enough to restore their church standards to their original authority, and expel the delinquents is a doubtful case. It is gratifying, however, to see such a noble zeal for Reformation principles, and primitive purity, manifested in some religious periodicals. Among these "The Presbyterian" deserves to be placed in the first rank. Making abatement for some trash, occasionally finding its way into his pages, Mr. B. conducts his paper with much ability and address. I hope the sympathies, the prayers and efforts of every good Seceder affiliate with all those who are contending earnestly for the faith once delivered to the saints.

"The conflicting parties in the General Assembly can never meet under the influence of that charity which rejoices in the truth. And if they should accommodate, by compromise on the principles of that catholic charity which pervades the churches in Europe and America, there is no hope. That charity has no more analogy to the charity of the gospel, than Satan has when he transforms himself into an angel of light. Peace, and increase of numbers, at the expense of truth, are the order of the day. I cannot conceive how Presbyterian church order, purity of doctrine and worship, can be restored in that church till three things are abandoned:—Open communion,—the distinction of Bible doctrines into essentials and non-essentials,—and the use of human psalmody. In one of the late numbers of "The Presbyterian," I see an article from the Biblical Repertory, edited at Princeton, containing a scheme for new moulding the church into a General Assembly, without appellate jurisdiction, or authoritative decision in any case. On this plan, there are to be six Synods divided into subordinate Presbyteries, so that, according to the old adage, Birds of a feather may flock together. What then? We shall have New and Old light Presbyteries and Synods, and a General Assembly for counsel and advice. Certainly this is a dull prospect either for order, or purity in the church. Against this plan, "Honesty," said to be Mr. M'C. is contending with equal ability and spirit. I sincerely wish him success. When you have an hour to spare, do let me know your opinion whether there is any probability of the orthodox gaining the ascendancy over the adverse party. I shall wait with anxiety for the history of the next Assembly.

Grace, mercy and peace be with you, and all those whom you love; ever, ever,

Yours, in the bonds of love.

JAMES BAIN."

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TO PATRONS, AGENTS, &c.—As there is to be no meeting of Synod till next October, and as the present volume will be completed in May next, it becomes necessary for us to request subscribers and agents, to forward as much money as they can conveniently, either for the present or any previous volume not already paid, *by mail*, between this time and the 1st of May next, that we may be enabled to meet our engagements with the printer, &c.

While we are gratified in being able to state, that many of our subscribers are prompt in their support, we are also compelled to say, that a great number are behind; some *two, three*, and even *four* years; and that it is not unfrequent to receive a note from a distant Post-Master, purporting that ——— refuses to take the Monitor out of the office, after it has been sent to him 2 or 4 years, without pay. This ought not so to be; because we have no means to correct the evil; and should it continue to increase, must eventually endanger the existence of the work. It is believed this evil is mainly to be attributed to inattention; attention to it, by our friends and agents, is therefore respectfully solicited. While touching upon this matter, we beg leave to suggest to such ministers as take an interest in the work, whether they might not consistently call the attention of their people to it, if not from the pulpit, at least in their intercourse with them, which would have a tendency to remove the evil complained of, and might also increase the subscription list.

Money may be forwarded, *by mail*, at our risk, and at our expense, where more than \$5,00 is inclosed.

ALBANY, Dec. 1832.

AGENTS.

All ministers and preachers of the Associate Church.

In addition to the ministers and itinerating preachers of the Associate church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

Wm. Stevenson, Jun., Cambridge, Washington Co. N. Y.
Joseph M'Clelland, New-York City.
George M'Queen, Esq. Schenectady.
A. Bachop, Argyle, Washington Co. N. Y.
Wm. Dickey, Pittsburgh, Pa.
John Smart, Huntingdon, Pa.

Wm. M. Goodwillie, Barnet, Vt.
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Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

A number of extra copies of the 9th volume are being printed under the expectation that they will be called for.